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ABSTRACT

A mediated-learning package, geared toward non-traditional students, was developed for use in the College of Marin's cultural anthropology courses. An analytical model for learning was used in the development of the package, utilizing concepts related to learning objectives, programmed instruction, Gestalt psychology, cognitive psychology, and instructional design. The completed package contains a mediated workbook, directions, and 22 chapters, each providing a briefing sheet, objectives, performance activities, and a key terms and concepts section. Each chapter corresponds to a chapter in the textbook, "Profiles in Ethnology." A formative evaluation was conducted with an experimental group of 30 students who used six chapters from the text and corresponding chapters from the guide and a control group of 30 students who did not use the package. Evaluation results showed that: (1) the attrition rate for the control group was 23%, while that for the experimental group was 10%; (2) the mean examination score for the experimental group was 6.658 points greater than that for the control group; and (3) the highest examination score within the experimental group was 5 points higher than that of the control group. The study report includes a literature review, discusses procedures and methodology, and provides the learning package. (LAL)

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An Analytical Model for Learning:
An Applied Approach

Peter Arthur Kassebaum

JC 830 472

A MAJOR APPLIED RESEARCH PROJECT
PRESENTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR

NOVA UNIVERSITY

1983

I certify that I have read and am willing to sponsor this Major Applied Research Project submitted by Peter A. Kassebaum. In my opinion it conforms to acceptable standards and is fully adequate in scope and quality, as a Major Applied Research Project for the degree of Doctor of Education at Nova University.

April 15, 1983 Elizabeth VanDalsem
(Date) Dr. Elizabeth Van Dalsem
MARP Advisor

I certify that I have read this Major Applied Research Project and in my opinion it comforms to acceptable standards for a Major Applied Research Project for the degree of Doctor of Education at Nova University.

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This Major Applied Research Project was submitted to the Central Staff of the Center for Higher Education of Nova University and is acceptable as partial fulfillment of the requirements for the degree of Doctor of Education.

May 24, 1983 G M Barton
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Abstract of a Major Applied Research Project Presented
to Nova University in Partial Fulfillment of the
Requirements for the Degree of Doctor of Education

AN ANALYTICAL MODEL FOR LEARNING: AN APPLIED APPROACH

by

Peter A. Kassebaum

April, 1983

Higher education and College of Marin, a two-year community college, have turned to "new students," i.e., non-traditional students. Traditional methods of instruction in higher education have been based upon a specific cognitive style or match between students and instructors. "New students" exhibit cognitive styles which frequently conflict with the types of cognitive styles which are required in a traditional setting. The MARP was designed around the need to develop an analytical model for learning which could increase the probability of learning for "new students."

An analytical model for learning, utilizing concepts from: objectives, programmed instruction, Cestalt psychology, cognitive psychology and instructional design was developed and incorporated into a mediated learning package. The package consisted of a detailed self-instructional guide which was designed to increase learning

relative to the materials contained in a traditional textbook of readings for cultural anthropology.

The learning package contained the following: a mediated workbook, a list of directions, table of contents and twenty-two chapters which interfaced with the textbook. Each chapter contained: a chapter title or illustration, a briefing sheet, a list of narrow objectives, performance activities, generalized objectives and a key terms and concepts section. Fill-in performance activities utilized formal prompts and answer keys to ensure a higher probability of student success and feedback.

A formative evaluation was conducted using six chapters from the textbook and corresponding chapters from the learning package. Two groups of students were selected at random from a combined population of 60, divided into an experimental and control group, with 30 in each. The experimental group utilized the analytical model, i.e., the learning package; while the control did not use the package. Classroom coverage of the materials was identical. A sixty-two question examination was designed around the content of the chapters; it was in a machine scored format with multiple-choice, fill-in and true-false questions.

The experimental and control groups were examined on the same day, both groups had the same amount of preparation time and both had the same amount of time during the examination process. Raw scores were utilized in the calculation of the mean. A two-tailed independent t-test at the .05 level of significance was used to test whether a significant difference in performance was present, and whether the difference favored the experimental group and the use of the analytical model. The calculated t ratio of 3.692 exceeded the critical t of 2.0211. The treatment of the experimental group was deemed responsible for the difference in performance between the two groups.

The analytical model was based upon the need to address the learning problems of "new students." As a group they tend to exhibit the following traits: a prior record of academic dysfunction, field-dependence, external locus of control, negative self-image, negative attitude toward abstraction, motivation swings and unrealistic goal setting. The results of the research indicate that "new students" can learn when strategies are utilized to compensate for those traits which hinder learning. The analytical model enabled students from diverse backgrounds to utilize a college level textbook and to score higher as a group on an examination instrument than those students who received traditional instruction.

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CHAPTER ONE

Introduction

Background and Significance

The primary goal of the MARP was to develop a generalized analytical model for learning based upon the traits displayed by what Patricia Cross has termed the "new students."[1] The analytical model was employed in the creation of a learning package which was designed to enhance the probability of student mastery for a traditional textbook of readings in cultural anthropology and to demonstrate the applicability of the approach.[2] Patricia Cross and other academicians have called for the development of instructional techniques which can make higher education more responsive to the special needs of "new students."[3] Methodological concepts were drawn from a wide variety of disciplines including but not limited to: cognitive psychology, Gestalt psychology, behaviorism, programmed learning, instructional design and research related to the use of objectives.

Statement of Problem

Contemporary community college populations now have large numbers of nontraditional or "new students." Many are poorly prepared for college level work. John Roueche and Jerry Snow in Overcoming Learning Problems note that problem students . . . "come from all walks of life, all levels of socioeconomic backgrounds and all levels of ability."[4] "New students" have frequently been characterized as lacking basic organizational skills. In addition, when studying they generally experience difficulty in regards to the ability to discriminate between important and unimportant data.

Patricia Cross in Beyond the Open Door has described "new students" as being representative of the lowest third in terms of academic performance with a high drop-out rate, low test scores on standardized measures, and low marks in courses. In addition, a lack of success in school has influenced affective areas; "new students" have problems related to self-image and are frequently nervous or tense in class.[5] Instructional formats which were developed for traditional college students, i.e., those previously enrolled in higher education, will not match the "new students" who are projected to enroll in community colleges during the next decade.

Research indicates that "new students" are attracted to the tangible and that they have a distaste for abstraction. They appear to have a preference for externally imposed structure as opposed to the active questioning or seeking out of solutions from an internal base. Thus, instruction which relies upon internally motivated student participation will be in conflict with the pattern which "new students" exhibit.[6]

Instructional design in American higher education has not achieved the same degree of significance as traditional academic content. The MARP illustrates the role which instructional design can play in connection with an academic area. John Losak has noted that:

> . . . Many studies have demonstrated that if one of the goals of instruction is to produce learning and understanding in an efficient manner, then considerable attention should be paid to the organization of the material to be learned.[7]

Academic or college transfer courses at College of Marin, a two-year community college located in Marin County, California, are no longer composed of largely male and full-time students. Social, economic and demographic factors have led to a preponderance of part-time students and of women. In addition, ethnic representation has increased. The demographic profile which College of Marin exhibited was somewhat analogous to Patricia Cross's demographic profile of the "new students."[8]

A steadily increasing number of students within cultural anthropology courses at College of Marin have exhibited difficulty in the mastery of a traditional textbook Profiles in Ethnology. This textbook was comprehensible to students in earlier years.[9] A series of brief interviews with textbook representatives outlined the widespread problem of text mastery in a variety of college settings. Publishers have attempted to compensate by reducing the overall intellectual level of academic texts.[10] The real challenge to publishers and instructors is related to the need to develop a model for learning which could increase levels of student performance relative to traditional text materials and still maintain academic integrity.[11]

Prior experimentation with instructional design and utilization of objectives, computer assisted learning, and individualized instruction created an initial base from which to develop an analytical model.[12] Research pertaining to cognitive style, programmed learning and Gestalt psychology was then incorporated into an analytical model for learning. A composite or synthetic approach which examined learning strategies from a number of directions appeared to offer the opportunity to reach an equally diverse student population.

Major Issues

> The main responsibility of the community college instructor is teaching. The community college considers itself a teaching institution. The two-year college instructor must, therefore, be committed to teaching and possess a special knowledge of instructional processes. He should know the invalid assumptions which have traditionally guided classroom practice, and he should engage in a deliberate effort to help his students learn.[13]

It would appear that most academicians have been prepared in the subject matter of their respective disciplines, but few have been schooled in instructional delivery. The use of contemporary methodology in regards to the direct application of learning theory has not been a tradition within academic disciplines. Philip Zimbardo suggests that:

> . . . Cognitive psychologists know enough already to make a substantial contribution to educational curricula. On the basis of much solid research, children could be taught strategies for more effective studying, for improving memory, for avoiding pitfalls in problem solving, for making less biased inferences and more accurate predictions. School texts could be better designed to improve story comprehension and the ability to generalize across domains of knowledge and different settings.[14]

The development of an analytical model was a direct response to the need to develop a "key" which could unlock traditional textbooks for "new students."[15] The appropriate instructional methodology can unlock learning, the wrong "key" will not. The model attempted to use the traits which "new students" exhibit as guidelines for development. "New students" exhibit cognitive traits analogous to H. A. Witkin's subjects whom he classified as field-dependent.[16] Students who view the world from a global or macro vantage point tend to have difficulty when asked to focus upon tasks which require ordering or logical progression.

The most frequently attributed characteristic of "new students" and field-dependent students is that they appear to falter in those areas where selective discrimination is appropriate. An instructor's use of lecture and traditional textbooks within a classroom requires complex organizational and cognitive strategies on the part of a student. Those students who cannot discriminate between the important and unimportant concepts in textbooks and lectures are at a disadvantage in a traditional classroom.

The problem is not one of intelligence, it is of cognitive conflict. A direct correlation exists between cognitive style and achievement.[17] Students who are field-dependent are frequently characterized as low achievers. Higher education can anticipate additional problems in regards to the attainment of mastery for a significant number of students.

> In recent years, attacks on American education have become more numerous. Educators, students, parents and legislators are calling for change. And, if the community college is to fulfill the promise of the "open door," change is imperative. Meeting the needs of non-traditional students requires a re-examination of traditional teaching concepts and practices.[18]

The MARP represents an attempt to move toward a model which emphasizes the individual potential of each student. As a consequence, the development and ulitization of an analytical model for learning partially compensates for the cognitive strategies of the "new students."

Research Questions

1. What instructional strategies can be used to promote the mastery of traditional academic textbooks by "new students?"

2. How can the analytical model for learning be applied to a specific textbook (Profiles in Ethnology)?
3. How can community college instructors utilize the analytical model to evaluate and select textbooks, study guides or learning packages.
4. Can the analytical model demonstrate its effectiveness over traditional formats?

Research Hypothesis

The research hypothesis (H_1) stipulated that students who utilized the analytical model would achieve higher levels of mastery or performance than students who relied upon traditional methods of instructional delivery.

Null Hypothesis

The null hypothesis (H_0) stipulated that no significant difference in performance or mastery would exist between two groups of students.

Definitions of Terms

1. Analytical Model: A generalized model for learning based upon concepts and traits drawn from programmed instruction, individualized instruction and cognitive psychology.
2. Behaviorism: The philosophical school within contemporary psychology that advocates the role

which conditioning and learning play in the formation of human and animal behavior.

3. Briefing Sheet: A concise paragraph containing a summary of the materials contained in a chapter. It serves as a cognitive organizer.
4. Cognitive organizers: The term which describes an introductory framework or statement which is used to integrate additional materials.
5. Cognitive Psychology: The area of psychology which emphasizes the role of perceptual and organizational strategies which are used to solve problems.
6. Cognitive Style: The term which is used to categorize or label the specific type of cognitive strategy which a person employs.
7. Contiguity: The term which is used to describe the technique whereby a link is created between a cue or prompt and the required response.
8. Encoding: An instructional technique which uses contiguity as a basis for linking prior experiences with formal prompts, such as the first letters of the required response. Example:

   N_________ University is located in F_________.
9. Ethnology: The subdiscipline within cultural anthropology that attempts to generate theoretical explanations of behavior from a cross-cultural perspective.

10. Field-dependent: The cognitive style which sees events, or text materials, lectures or social settings from a global perspective. Individual components are not taken into account; the field is seen in toto.

11. Field-independent: A cognitive style wherein students view events, text materials, lectures or social settings from an ordered or logical framework. Individual components that fit together are perceived as an integrated system.

12. Gestalt: The philosophical school within psychology that has traditionally placed an emphasis upon cognition and perception.

13. Generalized or Higher Level Objectives: Objectives which are designed to stimulate synthesis, application or analysis.

14. Learned Helplessness: The term which is used to describe the behavior pattern of a subject that is incapable of responding because of repeated failures or negative reinforcement. When an opportunity is presented for the subject to remove itself from an unfavorable situation, the subject has difficulty recognizing an alternative to the prior negative conditioning.

15. Locus of Control: A conceptual position which divides subjects into the basic categories, i.e., internal versus externally motivated individuals.

Internality is associated with the ability to impose self-directed study patterns, while externality requires outside direction.

16. Lock and Key: A concept which describes a cause and effect relationship between two or more traits that are linked together via social structure.

17. Long-term memory, (LTM): A term which labels one aspect of memory or the data base for long-term storage as contrasted to (STM) or short term memory.

18. Narrow Objectives: Objectives which are primarily factual or narrow in focus; they serve as the framework for higher levels of abstraction.

19. Performance Activities: Exercises which call for students to respond to specific tasks. The activities are designed around the use of objectives.

20. Programmed Learning: A method of self-instruction where reinforcement pertaining to the correctness or incorrectness of a response is based upon immediate feedback. This technique is an earlier form of individualized instruction. Traits which a programmer wants a student to master are broken down into small components termed frames.

21. Psychomotor Activities: Exercises which are designed to stimulate a student in regards to the use of motor skills with a cognitive component.

An example would be having a student fill in a blank with a written response.

22. Self-Actualization: The term which describes a specific personality type wherein self-direction, and stable adjustment is a key.

23. Triage Model of Education: The use of a medical model to describe how some segments of education operate; a concentration of effort on those students who respond to traditional techniques.

Basic Assumptions

1. The methodologies employed in the development of the analytical model have external validity.
2. The learning package was reflective of the academic content of the textbook (Profiles in Ethnology).
3. The research design had adequate structure for a formative evaluation.
4. The examination which was used to assess mastery was appropriate for a formative evaluation.
5. The formative evaluation could be replicated using the learning package and the testing instrument.
6. The results of the evaluation was not influenced by intervening variables of an unknown nature.
7. The analytical model could be developed and applied to other textbooks.
8. The two groups which comprised the experimental

and control were approximately equal pertaining to age, sex, ethnicity, and prior educational experience. Randomization was used to increase external validity.

9. A version of the analytical model can be employed in the selection of textbooks and workbooks, study guides and learning packages which could help to facilitate mastery for "new students."

Basic Limitations

1. The students knew they were part of an experiment (Hawthorne effect) thereby reducing external validity.
2. A formative evaluation based upon six chapters has reduced external validity.
3. The analytical model has logistical problems pertaining to the time required to develop a learning package for a textbook.
4. External intervening variables might have influenced the control group, they were not allowed to use the learning package. However, outside contact with members of the experimental group might have taken place (no control possible).

CHAPTER TWO

Review of the Literature

The design of an analytical model for learning utilized a variety of conceptual and methodological techniques. The review of the literature examined specific areas where prior scholarly research and publications had created a rich foundation of knowledge which was of assistance in formulating the conceptual base for the model. Programmed instructional techniques, objectives, cognitive psychology and published study guides were reviewed. A number of the citations were published in the 1960's. Barton Herrscher has stated that many of the sources which detail instructional design are timeless in regard to their validity.[19] As a consequence, the model borrowed heavily from earlier learning and instructional strategies which appeared to show some merit.

Objectives

Instructional design can contribute to overall teaching effectiveness. Ivor K. Davies, in *Objectives in Curriculum Design and Instruction* states: "Objectives lie at the very heart of the planning process, whether one is planning a curriculum or a single classroom lesson."[20] Warren Martin in "Individualizing the System" emphasizes the fact that objectives are part of the movement to make information and mastery available to a larger audience. He suggests that the use of objectives can be considered as part of the historical trend toward egalitarianism, in that all within a classroom have equal access to what an instructor wants them to learn.[21]

Objectives measure the ability of a student to learn specific things, rather than wasting time in a futile search for what an instructor might want a student to learn. Instructional objectives require an instructor to specify learner performance in terms of measurable traits.[22] Social pressure for educational accountability has contributed toward the use of objectives. Critics contend that objectives are too simplistic and that learning cannot be broken down into small mechanisitic units. The following are brief summaries of the more positive attributes for objectives as stipulated by Robert Kibler and associates in Objectives For Instruction and Evaluation:

1. Instructional objectives specify what is important and thereby avoid confusion and save time for the student and instructor.
2. Curriculum in the larger sense is made tighter in that courses can be coordinated because course content is visible to curriculum planners.
3. Students and advisors can plan course programs better when they read course descriptions based upon objectives.
4. Teachers can clearly state to other teachers what they teach.

5. Teachers can design specific instructional experiences to facilitate the achievement of specific goals.

6. Student evaluation can be made according to objective criteria--the mastery of objectives.

7. Because an instructional objective includes minimum standards, it represents the opportunity that most students in a class can be expected to master the objective.

8. Performance standards help teachers to determine the adequacy of their instructional programs.[23]

The use of objectives allows a controlled pre-assessment and post-assessment based upon standardized traits. A measurement can be taken to record the actual change relative to instruction. Ralph Tyler in Basic Principles of Curriculum and Instruction emphasizes that:

> Evaluation is essentially the process of determining to what extent the educational objectives are actually being realized by the program of objectives and curriculum.[24]

Evaluation implies that students can be made aware of their progress as they move through a set of objectives. Ivor Davies suggests that ample evidence exists to support the superiority of objectives. "Students taught through the use of objectives learn more than students taught by teachers who utilize other styles of instruction."[25]

Robert F. Mager in Preparing Instructional Objectives states that objectives must describe the performance that the learner is supposed to exhibit, rather than the process.[26] In order to clarify the construction of objectives, Mager has developed an objectives checklist:

To help your objectives communicate make sure that they answer the following questions in the affirmative.

1. Is your main intent stated?
2. Is the indicator behavior simple or direct?
3. Have you described what the learner should have?[27]

A number of authors describe the formation of objectives by emphasizing the use of active verbs. To list, to describe, to give, are more concrete than phrases which tend to be vague. An example of an adequate objective would be: The student will be expected to list the names and describe the three types of canoes which were discussed on page two in the assigned reading. An illustration of a poorly constructed objective: The student should know everything in the assigned reading. The difference between the two objectives can be seen by comparing Mager's checklist to each objective. The first objective states intent, indicator behavior, and what the learner should have at the end of a lesson. The second objective does not answer any of the three questions.

Objectives are useful tools in the design, implementation, and evaluation of instruction. They are useful in pointing to the content and procedures that will lead to successful instruction, in helping to manage the instructional process itself, and in helping to prepare the means of finding out whether the instruction has been successful.[28] One method of assuring sound goals for objectives is to design them around the appropriate methodological perspective. In Writing Higher Level

Objectives, John Roueche states:

> One way that a teacher can create objectives that include all levels of learning . . . from simple to complex . . . is to use Bloom's taxonomy as a source of classes of objectives. The classification divides behavior into three major areas: cognitive, affective and psychomotor.[29]

Cognitive objectives are supposed to be based upon the use of higher or complex types of cognitive response. Abstraction, synthesis, and recall are employed. Affective objectives are designed to call forth attitudinal or emotional responses from a student. A frequently cited affective objective relates to the desire to improve the concept of self-image. Psychomotor objectives require some overt form of physical response from a subject. All three forms of objectives are thought to play a role in conjunction with learning. Higher level objectives go beyond lower level cognitive response, i.e., they involve more than memorization or recall. John Roueche lists six criteria which define higher level objectives:

1. Knowledge - To recall and memorize.
2. Comprehension - To translate from one form to another, interpret, or extrapolate.
3. Application - To apply or use information in a new situation.
4. Analysis - To examine a complex behavior and break it down into its parts.
5. Synthesis - To put together information in a unique or novel way to solve a problem.
6. Evaluation - To make a judgement about something in light of a given criteria.[30]

Major subdivisions or differing viewpoints relative to methodology exist. The employment of an objectives approach requires application of organizational skills on the part of an instructor. Considerable effort must be expended to create objectives which are representative of distinct cognitive strategies. The primary rationale of an objectives approach is to allow a student to see with clarity what an instructor wants the student to learn. Objectives help to reduce ambiguity for those students who lack strong organizational and cognitive strategies.

Programmed Learning

Programmed learning is an instructional technique which utilizes the concept of association and conditioning. Learning materials are organized into individual components called frames. Each frame is based upon a specific objective. According to Peter Pipe's *Practical Programming*, contemporary programmed instruction is an historical outgrowth of Sidney Pressey's research and teaching.[31] Melvin Manis in *Cognitive Processes* states that all programmed learning is based upon the concept of immediate feedback or reinforcement.[32] Manis goes on to define programmed learning as a:

> . . . carefully ordered series of questions presented one at a time . . . . The learner compares his response with the correct answer. If he is right, he goes on to the next question; if he is wrong, he can arrange for the machine to present the question again. . . .[33]

Programmed instruction offers an alternative to traditional methods of education. It is based upon concepts from educational psychology and is grounded in a body of research. The volume of literature on programmed instruction appeared to peak in the 1960's, it then decreased relative to other areas of instructional research. However, numerous learning models or strategies owe part of their conceptual or methodological orientation to some facet of programmed instruction.

The technique is attributed by Kenneth Lottich in "The Programmed Textbook or The Teaching Machine" to the Socratic dialectic; because it separates educational content into small cummulative steps and encourages the active participation of the student.[34] As an individualized tutorial it has the ability to standardize content and delivery. Proponents have implied that it personalizes education, thereby freeing instructors to interact directly with their students. Instructional programming has come under attack for being too mechanistic. Its opponents have pointed to its demise as evidence of a backlash against the approach.

Donald Bullock in Programmed Instruction has identified the major characteristics or features of programmed instruction. He concludes that such a system of instruction contains the following elements:

> 1. It must be mediated in the sense that a package involves print or nonprint media or a combination of these.

2. It must be replicable in the sense that because it is mediated, the package can be used repeatedly and still yield the same outcomes.

3. It must be self-administrable in the sense that the learner can do the basic instructional activities without frequent reliance on a teacher.

4. It must be self-paced so that the learner can work through the package at a pace or rate determined by him/her.

5. It must give frequent opportunities for overt responses.

6. It must have immediate feedback.

7. It must be highly structured to control the learner's behavior.[35]

A comparison of programmed instruction (Bullock's model) to traditional methods of instructional delivery such as a text or lecture can illustrate differences between the two approaches. Lectures do not meet Bullock's criteria. Textbooks are represented by three: mediation, replication and self-pacing. However, differences are not always deficits. A conclusion which some advocates of programmed instruction are fond of making is that all instruction which is not programmed is inefficient. Glaser, Homme and Evans in an article entitled: "An Evaluation of Textbooks in Terms of Learning Principles," deliver a somewhat critical opinion of the traditional textbook as viewed from the perspective of programmers.

> A ubiquitous aid to teaching is the textbook, and much effort has been invested in the improvement of the textbook with respect to such things as readability, legibility, and pictorial and graphic presentation. However, its basic method of transmitting information to the student has remained the same. Essentially, information is asserted in the form of

> declarative sentences on the assumption that learning will occur by some means.[36]

An important distinction between the development of textbooks and educational programs is found in the role which student feedback occupies. The majority of textbooks are written, edited and published without direct student feedback. The nature of programmed material generally requires field-testing and extensive revision based upon student performance. Programs must be validated through evaluation, the final product is based upon a student and programmer interface.

The National Education Association Handbook on The Selection and Use of Programmed Materials concludes that the distance between the program writer and the student is lessened because the programmer has to take into account the characteristics of the learners that the program is intended to reach.[37] Jerome Lysaught and Clarence Williams in A Guide to Programmed Instruction imply that for a program to succeed, it is imperative for any program writer or designer to find out as much as possible about the students who will use the product.[38]

The construction of a program generally requires a model for development. Lysaught and Williams have designed a nine stage model which can serve as a guide for programmers. It is somewhat typical of other models:

Step One: Select the topic.
Two: Define the learner's traits.
Three: Create objectives.

Four: Select the format.
Five: Order the items.
Step Six: Construct the frames.
Seven: Field Test.
Eight: Evaluate.
Nine: Revise.[39]

Textbook authors are at a disadvantage when compared to programmers. The majority of college textbook authors do not have the opportunity to field-test their works. Students and instructors ultimately see a textbook after it is complete. If the work is a success, it continues to be published and then revised.

When the literature of programming is examined, differences relative to program design are present. Some authors exhibit a parochial attitude toward divergent philosophies of programming. Interestingly, regardless of the approach most seem to have supportive data. Peter Pipe notes:

> . . . the field of programmed instruction contains many subdivisions. This is not surprising. Every program writer, like every text writer, has his own ideas of who should teach what to whom. For different tasks, different approaches may be appropriate. It is even possible to use only part of the techniques of programming and obtain great increases in training efficiency.[40]

How a learning pathway or format is structured by programmers has been the subject of research and debate. Some programmers have a student move straight through a linear pathway without deviation, while others encourage the learner to pause and move both laterally and forward or backward. According to Robert Silverman in "Programmed Instruction," the branching format is based upon the belief that it imitates a tutorial pattern.[41] Branching lends itself to contemporary models of learning which explore higher levels of cognitive response. Models for branching are idiosyncratic and pose problems for evaluation and development. Linear programs are generally utilized where drill is considered important.

The development of a unit of programmed instruction encompasses several areas. Susan Markle in Good Frames and Bad has developed a model which she believes increases the probability of learning. It consists of three major areas:

> 1. For learning to occur the learner must make the responses to be learned. The student learns what the program leads him to do.
>
> 2. Incorrect responses or errors should be minimized. The program should control the learner's behavior; if the learner makes errors, the program is at fault.
>
> 3. Immediate knowledge of the correctness of a response serves to maintain that response.[42]

A number of programmers use contiguity as a method for facilitating learning. The learner is taught to associate a stimulus with a specific response. Learning is thought to be heightened by the link between the stimulus and the response. Confirmation, or the correct answer, is a way of showing the learner what is appropriate. A. A. Lumsdaine in "Some Research Problems in Automated Instructional Programming and Subject Matter Structure" cites the use of cues and prompts. Formal prompts are employed to develop a link or association between two elements.[43] Charles B. Ferster and Stanley M. Sapon in their article entitled: "An Application of Recent Developments in Psychology to the Teaching of German" state that the design of most educational materials could be improved if each item made the correct answer in the next sequence more probable.[44]

In situations where memorization is required a formal prompt or cueing is felt to increase the probability of a correct response. This is thought to simplify the process of learning; if no prompt or cue is given, the potential for an incorrect response increases. Douglas Porter in "A Report on Instructional Devices in Foreign Language Teaching" states that if an incorrect response is elicited, learning becomes more complex with the need to delete or eliminate the previous incorrect response.[45]

Lawrence M. Stolurow in Teaching by Machine, states that:

> . . . programming, like teaching in other contexts, consists of two sets of activities: analysis and synthesis; the former the conceptual partitioning of knowledge, information, or skills into components; the latter the development and assembly of the materials that will teach these components by building a sequence of questions or problems to move the learner along in the formation of new associative connections for the eventual attainment of a specified level of proficiency.[46]

The literature on programmed instruction suggests that learning can be facilitated. However, resistance to the approach is prevalent in some areas of higher education.

Program design requires organization and attention to detail on the part of a designer. It also requires the acceptance of students. Research from psychology has demonstrated that most experimental subjects can learn a task when the tasks are separated into small steps. The challenge of the "new students" will call for dramatic changes in instructional delivery if learning is the primary goal. The application of selected concepts from programmed instruction might help to alleviate some of the instructional problems which are associated with the "new students."

Cognitive Psychology

David Ausbel in Educational Psychology contends that the existing cognitive structure of a subject, i. e., the substantive content of knowledge and its organizational properties is the principle factor influencing learning and retention.[47] Cognitive psychologists have devoted considerable attention to the role which memory and perception play in regards to content retention and perceptual organization. George Posner, an advocate of this approach, has suggested that a relationship between long term memory or LTM and perception exists.[48] Posner has developed an explanatory model which delineates the characteristics of LTM. The model suggests that LTM not only serves as the site for the retention of data but is responsible for the organization of data into related clusters or groupings. He implies that the framework or structure which develops within LTM is responsible for cognition and that it serves as an information processor and mediator of perceptual responses.

Alfred Baldwin in "Informational Structures" asserts that cognitive structures or frameworks are marked by longevity and modifiability.[49] Baldwin asserts that activity on the part of a subject readies or places in motion the existing framework. The way in which discrete elements are compiled and organized has been the subject of interest to Gestalt psychologists. Kurt Lewin felt that a specific organizational quality permeated the creation of any cognitive structure. Morris L. Bigge in Learning Theories For Teachers states that Kurt Lewin:

> . . . discovered that for terms or ideas to be associated--to have a connection formed between them--they had to belong to the same tension system. He contended that items are linked together in memory not through connections or associations, but by the way they fit into the field organization or the task as a whole--by their configuration.[50]

Thus, to Lewin the task assumes a role which acts directly upon the perceptual strategies which a subject employs to solve problems. Learning from such a perspective is thought to take place when the dynamic of a field changes. The organic structure of a field is based upon the phenomenological experiences of a subject.[51] Gestaltists believe that fields are organized around specific laws which in turn act as agents or mediators.

Hilgard and Bower in Theories of Learning have summarized the salient points which relate to perceptual organization. These are:

1. The Law of Proximity: Elements in a field wil be grouped together according to their closeness to one another.
2. The Law of Similarity: Elements which are similar in respect to some trait will be grouped together unless overridden by proximity.
3. The Law of Common Direction: Elements will be grouped together if they appear to extrapolate together.
4. The Law of Simplicity: Elements or traits will be seen by subjects as arranging themselves into patterns.[52]

David Ausbel has suggested that learning can be facilitated if the use of cognitive organizers can be employed. An organizer is a generalized overview which is used to precede a lesson.[53] The organizer allows a subject to make use of organizational principles somewhat analogous to the Gestalt laws cited by Hilgard and Bower. Ausbel contends that research supports the strategy, in that students can retain and apply more information to a solution or completion of a task.

The perceptual patterns or fields which students use have been the subject of inquiry by a number of scholars. Martha Maxwell in Improving Student Learning Skills asserts that cognitive style and in particular field-dependence versus field-independence appears to have the greatest implication to educators.[54] Field-independent students are characterized as logical, analytical and by problem solving strategies which rely heavily upon their ability to order and re-structure raw elements. These students can impose their own organizational structures where none seems to exist to a field-dependent student.[55]

Linda F. Annis in the "Effect of Cognitive Style and Learning Passage Organization on Study Technique Effectiveness," found that field-independent students were able to isolate high information cues in order to concentrate study; while field-dependents were usually incapable of separating low information cues from high information cues.[56] Olivia Saracho in "The Relationship Between Teacher's Cognitive Style and Their Perceptions of Their Students' Academic Achievements" notes:

> Field-independent persons are able to abstract an item from a surrounding field and to solve problems which include some critical element out of context.[57]

Both Annis and Saracho suggest that field-independent students have an advantage over field-dependent students in areas where traditional techniques of instruction are the primary means of imparting information.

H. A. Witkin in the "Educational Implications of Cognitive Styles," discovered that:

> Those with a field-dependent style relied more on external referents for self-definition. On this basis alone we may expect that field-dependent students would be more likely to require externally defined goals and reinforcements than field-independent students who tend to have self-defined goals and reinforcements.[58]

The implication of Witkin's findings suggest that field-dependent students respond to external control and structure. Educational design could make use of the need for an external Locus of control for field-dependent students. Martha Maxwell states that field-dependents outnumber field-independent students.[59] If traditional educational strategies require internal organization and an ability to impose organization, then some acknowledgement of cognitive style and its importance should be forthcoming. Patricia Cross in "Accent on Learning" notes that not one teacher in one hundred knows anything at all about cognitive style; thus the ability to integrate cognitive style into instructional design has been limited.[60]

Instructional Design

> Concern with application of learning theory has traditionally been the realm of educational psychology. In theory, instruction should be derived from learning principles. In practice, education is far from achieving this goal because of the complex and often contradictory demands presently made of education.[61]

The efficiency of learning can be increased through the development of a plan for the management of learning. However, the reality of securing agreement among diverse educational philosophies as to the nature of a universally agreed upon plan is unlikely. The orientation of mastery learning revolves around the desire to create a learning framework which can allow each student to achieve success.

James H. Block contends that ". . .schools continue to provide successful and rewarding learning experiences for only about one-third of our learners."[62] Benjamin S. Bloom states that "the most wasteful and destructive aspect of our present system is the set of expectations about student learning each teacher brings to the beginning of a new course or term."[63] The use of a normal curve as a basis of educational design or planning is likened to a self-fulfilling prophecy which builds in failure for a majority of students.[64]

Block suggests that the normal curve becomes a representation of the inability of a given instructional format to take into account student variability relative to motivation, perserverance, aptitude, and response to the time allowed for learning.[65] Don Stewart in The Changing Role of the Educator implies that a normal curve is reflective of a critical failure for a specific instructional format.[66] The ideal design for learners would create the opportunity for each learner to maximize the possibility of learning a given body of information. Stewart argues that a mastery system changes the role of a teacher from a presenter of information to what he terms an instructioneer.

In another work entitled Creating an Emphasis on Learning, Stewart comments on the unique problems of community colleges relative to instructional needs.[67] He advocates the use of standardized objectives within a course.

> To prove the real value of the community colleges, the faculty should make an extra effort to identify the standardized objectives of their courses and then identify the minimum core content of these courses not only at the community college level but they should also involve their colleagues who teach the same courses in the four-year schools.[68]

He believes that community college students who are taught through the use of mastery learning strategies (which allow for objectives and time coupled with the appropriate sized learning tasks) will be better prepared than four-year students taught under the curve or normal distribution.[69]

Paul L. Dressel and Dora Marcus in Teaching and Learning in College place an emphasis upon learning as a measure of instructor accountability.[70]

> The success of teaching must be determined by whether and what the students learn, not by what the teacher does or asks the students to do, and most certainly not solely by the scholarly precision and verve with which Jones presents the historical materials.[71]

Lewis B. Mayhew and Patrick J. Ford in Changing the Curriculum note that as institutions of higher education accept larger numbers of students with varying levels of preparation, that changes will also occur in the classroom. Faculty will be forced to modify teaching styles in order to maintain enrollment.[72] Thus, the pragmatic needs to explore alternatives to the Social Darwinian selection process of traditional education could encourage educational exploration relative to instructional design.[73]

Educational design can be approached in a variety of ways. However, planning is one aspect that is common to most models. Planning involves the ability to organize a sequence of events allowing for specific elements which influence the entire process. Gagne and Briggs in Principles of Instructional Design have created a multi-stage model which examines the process of development from a systems approach.[74] All the elements of a system are interrelated: In order to plan for a specific course, a variety of traits have to be considered. An outline of the generalized model follows:

Gagne and Briggs
Generalized Model

System Level:

1. Analysis of needs, goals, and priorities.
2. Analysis of resources.
3. Determination of scope.

Course Level:

4. Determine course structure and sequence.
5. Analysis of course objectives.

Lesson Level:

6. Definition of performance objectives.
7. Preparation of lesson plans or modules.
8. Develop, select media, and materials.
9. Assess student performance.

System Level:

10. Teacher preparation.
11. Formative Evaluation
12. Field testing, revision.
13. Summative evaluation.

14. Installation, diffusion.[75]

The system proposed by Gagne and Briggs is appropriate for a sequence of generalized development. It is designed to serve as a checklist in order to create a pattern of logical progression. However, the model is not designed as a specific guide for design relative to content or approach. Don Stewart in Instruction as a Humanizing Science has created a model which details specific techniques which can facilitate learning.[76]

Twelve traits have been abstracted from Stewart's lengthy model. The model is concerned with learning and as a consequence it concentrates on those areas which have shown promise or success in creating a climate for learning.

Stewart's Model:

1. Learning proceeds best from the known to the unknown.
2. Learning occurs best when appropriate for the present abilities of the learner.
3. Learning occurs best when the student can proceed at his or her own pace.
4. Learning occurs more easily when the student has all the prerequisite skills.
5. Learning occurs faster when the learning environment (methodology, language, etc.) used matches the learning environment in which the student learns best.
6. Learning occurs more easily when the student learns in the manner in which what is learned is to be used.
7. Learning occurs faster when the learners are

actively involved in doing what they are supposed to be learning.

8. Learning occurs more easily when the sequence of learning follows some logical pattern and appears logical to the learner.

9. Learning and changes in behavior occur more readily when the person is aware of the consequences of his or her actions.

    a. If the consequences are rewarding, the probability of the actions being repeated are increased.

    b. If the consequences are negative or punishing, the probability of the actions being repeated are decreased.

10. Learning occurs more easily when the learners know what they are supposed to learn.

11. Learning occurs more easily when the learner is confident of his or her ability to learn successfully.

12. Learning is facilitated when the unit, block, or size of the learning step is appropriate to that amount that the learner's self-image believes is obtainable.[77]

Stewart's model advocates a straight-forward approach based upon a variation of purposive behaviorism, Gestalt psychology and objectives. The most important aspect of his model for learning revolves around the creation of a learning framework which can facilitate mastery. His principles or guidelines reflect his perspective in that the responsibility for organization is thrust toward the instructor. Detailed knowledge of the students and their characteristics is central to his format.

Robert M. Gagne in The Conditions for Learning asserts that instructors have a basic responsibility to ensure that the potential or probability of learning can be maximized.[78] Educational designers have to be able to accomplish specific tasks in order for a given body of material to be placed in a position where learning can be facilitated. Gagne contends that a design framework should include the following nine points:

> 1. Gain and control attention: An external stimulus arouses the appropriate attentional set.
> 2. Inform the learner of expected outcomes: Communication, usually verbal, tells the learner about the kind of performance he will be able to do after he has learned.
> 3. Stimulate recall of relevant prerequisite capabilities: The learner is reminded of the relevant intellectual skills, and also verbal knowledge, he has previously learned.
> 4. Present the stimuli inherent to the learning task: The particular stimuli to which the newly learned performance will be directed are displayed.
> 5. Offer guidance for learning: Usually by verbal communications the learner's thinking is directed by prompts or hints until the essential performance is achieved.
> 6. Provide feedback: The learner is informed of the correctness of his newly attained performance.
> 7. Appraise performance: Opportunity is provided for the learner to verify his achievement in one or more situations.
> 8. Make provisions for transferability: Additional examples are used to establish increased generalizability of the newly acquired capacity.
> 9. Insure retention: Provisions are also made for practice and use of the new capability so that it will be remembered.[79]

Gagne and Stewart's models are idiosyncratic; however, both give insight relative to points for inclusion in the development of a model for learning. Instructional design is an area that overlaps cognitive psychology, curriculum development, learning theory, and objectives. Numerous strategies exist to increase the probability of learning. However, a number of the citations were highly critical of the historical lack of desire to increase learning for students as evidenced by the longevity of the normal curve as the traditional model for instructional evaluation.

Review of Study Guides

The following study guides have been examined in order to sample a variety of formats which have been published as aids or learning packages to accompany introductory textbooks in Social Science. Study guides are commonly used with introductory textbooks at the lower division level. Publishers generally place a lesser emphasis upon pre-publication support and production of study guides when compared to the preparation of a textbook. A formal analysis was undertaken, with the desire to highlight the basic structural format of each guide. The names of the authors and the specific elements or divisions within each guide are stated. Concise descriptions follow each element.

Dennis Werner has authored a study guide for an introductory textbook in cultural anthropology.[80] It contains the following sections:

> Review Outline: This section contains an outline of the major concepts contained in the chapter.
>
> Key Terms and Concepts: A concise listing of terms and conceptual argot is used to highlight points for mastery.
>
> Review Questions: These are multiple choice and matching questions with answer keys.
>
> Study Questions: Examples of essay questions are furnished to facilitate study.

James W. Loewen has produced a study guide to accompany an introductory textbook in Sociology.[81] The guide contains the following components:

> Main Points: These are summary statements which relate directly to chapter materials.
>
> Key Terms in Context: This section is composed of a series of matching exercises which challenge a student by calling for a thoughtful response.
>
> Review Questions: Multiple choice, fill-in, and true-false questions are used to review materials previously presented in the textbook.
>
> Discussion Questions: These are designed to elicit paragraph responses from students. They are based upon prior reading and new situations which are proposed in some of the questions.
>
> Projects: These consist of student projects which involve the complex examination of ideas and concepts from the chapter.

Burton Wright has authored a study guide for a textbook in social problems.[82] The guide is somewhat unique in that it supplements learning aids such as chapter outlines, overviews, key terms, and a glossary which are already included in the parent textbook. The study guide is comprised of two components. These are:

Important Questions: Extensive lists of questions are the basis of this section. They require higher levels of cognitive response.

Self-tests: Two tests are used, both are multiple-choice, true-false and completion. Answer keys are given, and the questions are indexed to the page number in the text book where the answers can be verified or found.

Thomas L. Van Valey has prepared a guide to accompany an introductory textbook in sociology.[83] It is composed of:

Overview: Concise summaries of chapter content in paragraph form are used as organizers.

Modules: Each chapter has more than one section, each section has a module which is divided into learning sets or activities.

a. Main Ideas: These summarize the main ideas of a section in paragraph form.

b. Objectives: Specific objectives are used to indicate required student behavior.

c. Fill-in Exercises: Statements with missing components are used, the answers are next to the questions.

d. Progress Check: These consist of multiple-choice quizzes based upon module content. (Answer keys)

Chapter Quiz: A multiple choice test based upon all the modules within a chapter. (Answer keys)

Challenge Quiz: Complex questions are posed which require higher levels of abstraction; suggestions for answering strategies are given at the end of each chapter.

Application: Research problems are posed as possible student projects. Serves as a basis for formal paper suggestions or topics.

Bruce J. Cohen has compiled a study guide to accompany a traditional textbook in sociology.[84] Each chapter within the guide contains the following:

> Perspective: A generalized paragraph which serves as an organizer.
>
> Learning Objectives: The use of formal objectives outlines student responsiblity by highlighting the exact areas for mastery.
>
> Synopsis: Comprehensive outlines which cover the chapters are used to emphasize areas for study.
>
> Key Concepts: Terms and concepts are listed to highlight their importance.
>
> Self-Test: Test questions consisting of multiple-choice, matching and true-false are used to test mastery. The answers are located in the appendix.
>
> Interpretation: Brief quotations are used to illustrate areas for a specific inquiry. Questions and suggestions for possible solutions are included. A higher level of cognitive response is required.
>
> Illustrations: Tables, graphs, figures and charts are used as learning aids.
>
> Application: These are short articles which are germane to the conceptual content of a chapter.
>
> Annotated Bibliography: A concise list (with commentary) of related articles. They are designed to facilitate the writing of student papers.

A concise review of the study guides reveals that preparation for objective testing was a common theme. The guides present examples of questions which were abstracted from content within the related readings. Some of the guides utilized objectives. None of the guides made use of programmed learning, nor did they use formal prompting or cueing. Several were concerned with higher levels of student analysis. The guides did not reflect the same degree of editorial refinement or support as the textbooks.

However, all the guides add structure to the orignial textbook thus allowing many students to identify some of the more important areas for review or study.

ERIC Search

An Educational Research Information Center search of the literature was conducted to locate sources which link cognitive psychology, objectives and instructional design. They have been incorporated throughout the chapter. The search also identified prior attempts pertaining to the construction of models for learning.

Summary Statement

The final review of the literature suggests that materials existed from which to create an analytical model for learning and an individualized learning package. The construction of the model was based upon concepts drawn from the review of the literature.

CHAPTER THREE

Procedures and Methodology

Analytical Model

The analytical model was based upon the need to address the learning problems of "new students." It utilized their characteristics as a guide for development. "New students" tend to exhibit the following behavior:

1. A prior record of academic dysfunction.
2. A field-dependent orientation.
3. Major cognitive dysfunction when it comes to separating the important from the unimportant in a textbook or lecture.
4. A reliance upon an external locus of control.
5. A favoring of imposed structure and a desire to rely upon external authority figures.
6. A negative attitude toward abstraction.
7. Problems with self-image based upon prior dysfunctional experiences in education.
8. Motivation swings which appear to be dominated by short attention spans.
9. A lack of academic preparedness.
10. Problems with realistic goal setting.

Developmental Sequence

The procedures which were selected for inclusion in the analytical model were designed to compliment the pattern which "new students" bring to higher education. The analytical model for learning required the creation of a "developmental sequence." A series of procedures were isolated to facilitate construction. These were:

STEP ONE: Ascertain the characteristics of the target population.

STEP TWO: Review the literature regarding the target population and relevant instructional design.

STEP THREE: Create a tentative model based upon steps one and two.

STEP FOUR: Demonstrate the approach through field-testing. (Student feedback)

STEP FIVE: Evaluate the resulting model and interpret the initial results.

General Traits

The following describes the general traits which make up the analytical model. A checklist of these traits served as a guideline for development. The model utilized ten elements:

1. A structured learning experience using mediation and independent study.
2. The use of a Gestalt learning perspective, wherein attention to the cognitive organization of a field is regarded as essential to learning.

3. The use of repetition to increase the probability that relationships can be perceived.
4. The inclusion of cognitive organizers to facilitate the organization of perceptual fields.
5. The use of narrow objectives to emphasize elements that are important to a cognitive field.
6. The use of formal prompting or cued responses to increase the probability of assimilation into a field.
7. The use of generalized or higher level objectives to encourage transfer and insight.
8. The use of student exercises or performance activities which require some form of written response.
    a. cued fill-in
    b. short definition
    c. short essay
9. The opportunity for students to participate in a variety of learning experiences.
10. The use of selected feedback for some of the exercises through the provision of answer keys.

Learning Package

The analytical model was used to develop a learning package to accompany Profiles in Ethnology, a traditional textbook of readings used by cultural anthropology students at College of Marin. The application of the model utilized three distinct procedures. The first was the use of a broad "Developmental Sequence" or overview as to what major activities were going to be undertaken as part of the sequence of development. The second phase involved the application of the "General Traits" section of the analytical model, while the third utilized a "Practical Checklist" which ordered the activities which lead to the construction of the learning package.

Practical Checklist

STEP ONE: Read the chapter several times.

STEP TWO: List the factual and conceptual areas and items that students will be held responsible for on an evaluation. (Go through the chapter page by page.)

STEP THREE: Select all the items which have been listed and construct specific or narrow objectives for each item.

STEP FOUR: Write generalized objectives for the chapter, these draw upon factual and conceptual knowledge covered in the narrow objectives. They require abstraction, and synthesis or higher levels of cognitive response on the part of the student.

STEP FIVE: Write a brief organizer or overview of the chapter. (Cognitive organizer--Gestalt.)

STEP SIX: Create performance activities which call for cued or formally prompted fill-in responses. Develop an answer key for student feedback. Base the fill-in activities upon the narrow objectives. (Use repetition, contiguity, reinforcement.)

STEP SEVEN: Create performance activities from the generalized or higher level objectives. Include short essay questions with space for student responses.

STEP EIGHT: Select a large number of the previously listed key terms and concepts. Compile a list and leave space for student generated definitions and short answers. (Mix up the order.)

STEP NINE: Construct an evaluation instrument based upon the objectives and performance activities.

Academic Validity

External academic validity relative to the subject matter contained in the learning package was secured through the support of Professor Elman R. Service, the author of *Profiles in Ethnology*. Professor Service reviewed the academic content of the learning package. His editorial comments helped to assure external academic validation for the package.[85]

Statement of the Research Problem

The MARP attempted to ascertain whether the analytical model could be employed in the development of a learning package and whether the resulting product could be used to increase the performance of "new students." A formal research design was utilized. The goal was to compare the performance of two groups selected from the same population. The experimental group utilized the learning package, the control group did not. Both groups received identical in-class treatment.

Research Hypothesis

The research hypothesis contended that those students who utilized the learning package would score significantly higher on an examination than those who only had access to the traditional format for instruction.

Research Design

A randomized control group post-test-only design was utilized. Stephen Isaac and William B. Michael's Handbook in Research and Evaluation contends that this design equalizes the internal differences that exist within two groups that are separated into an experimental and control group through the process of randomization. It was believed to control for history, maturation, statistical regression, and experimental mortality.[86]

Procedures For Collection of the Data

Two classes of cultural anthropology offered spring semester 1983 comprised the population. The student rosters of both classes were combined. A random number sequence was applied to the resulting population listing. The randomization sequence was compiled through the use of a Radio Shack program for advanced statistical analysis which was run on a Radio Shack Model III Computer.[87] The result was:

Experimental Group N = 30
Control Group N = 30
Total Population N = 60

Evaluation Instrument

A machine graded 62 question objective examination was utilized.[88] The examination reflected the content of six selections in Profiles in Ethnology. The groups were: Arunta, Kung, Yahgan, Cheyenne, Nootka, and Copper Eskimo.[89] The academic content of the examination was checked against the narrow and generalized objectives in the learning package. The questions were a mixture of multiple choice, true-false and objective identification. Approximately five weeks were alloted for study.

Procedures For Treating the Data

Null Hypothesis

The Null hypothesis contended that there would be no significant difference in the mean scores between both groups.

Calculation

Raw scores were used in the calculation of the mean.

An independent two tailed t-test with a significance level of .05 was used to test the Null hypothesis.

Variables

Dependent Variable:

Test scores for the control and experimental groups.

Independent Variable:

1. Learning Package (experimental group)

Limitations:

1. The students were aware of the experiment, possible Hawthorne effect.[90]
2. The control group had social access to classmates with learning packages, possible source of contamination.[91]

CHAPTER FOUR

Presentation of Results

Analytical Model

The analytical model was developed and incorporated into a mediated instructional package.[92] The learning package contained the following components:

1. Mediated workbook
2. Twenty-two chapters which were designed to interface with the chapters in *Profiles in Ethnology*
3. A list of directions
4. A table of contents

Each chapter contained the following:

1. Chapter title, illustration or treatment
2. A briefing sheet
3. A list of narrow objectives
4. Fill-in performance activities covering the narrow objectives and important topics and concepts with formal prompts and answer keys.
5. Examples of generalized objectives, calling for short essay response
6. Performance activities calling for short answer response to a list of key terms and concepts

Procedures were generated to facilitate replication or wider usage of the analytical model. A series of questions were developed in order to allow the examination of textbooks and related study guides. The goal was to create a vehicle whereby a framework could be used to ascertain the areas within a textbook or study guide that were analogous to the analytical model.

Comparative Framework

1. Does the material exhibit an overt structure to increase the probability of mastery?
2. Is the methodology suited for the target population?
3. Does the material utilize a structure which is logistically appropriate?
4. Has attention been paid to the cognitive organization of the material?
5. Have narrow objectives been used to highlight and amplify factual and conceptual materials?
6. Have generalized objectives been used to encourage synthesis, abstraction and analysis?
7. Does the design make use of repetition?
8. Have formal prompts or cues been employed?
9. Are there a variety of learning activities which require overt responses which include writing?
10. Are techniques employed to facilitate the development of insight and the transfer of learning?
11. Have cognitive organizers been employed?

12. Does the methodology make use of *selected feedback*?

Statistical Results

The evaluation instrument, i.e., the 62 item objective examination was given to the experimental and control groups under the same conditions. The raw scores for both groups are given in Table 1.[93]

Table 1. Summary of Raw Scores

Experimental(N=28)		Control(N=23)	
Raw Scores	Frequency	Raw Scores	Frequency
59	1	54	2
57	4	53	2
56	1	52	1
55	4	51	2
54	2	48	2
53	1	47	1
52	3	46	2
50	2	45	3
49	3	44	1
48	2	41	1
47	1	38	1
45	1	34	1
38	1	32	1
37	1	30	1
		30	1
Pre-survey students mortality of 2 students		Total N = 51	

Range, Mean, Standard Deviation, Value of t

The data from the experimental group exhibited a range of 22 with a maximum score of 59 and a minimum score of 37. While the results from the control group exhibited a range of 24 with a maximum of 54 and a minimum of 30. The mean and standard deviation for both groups are displayed in Table 2 along with the calculated value of t.

Table 2. Summary Statistics

Group	Number	Mean	Standard Deviation
Control	23	44.913	7.513
Experimental	28	51.571	5.343

$t = (49) = 3.692, p<.05$

Calculation of t

The scores were analyzed through the use of a *Radio Shack Advanced Statistical Package*.[94] The calculated t of 3.692 was greater than the critical t of 2.0211. The difference between the mean scores of the experimental and control groups was adjudged as significant, therefore the null hypothesis was rejected.

CHAPTER FIVE

Interpretations, Conclusions, and Recommendations

Interpretation of Results

An analysis of the data illustrates that differences existed between the performance of the experimental and control groups. Pre-survey mortality for the control group was 23 percent, while the experimental group exhibited a 10 percent attrition rate. The mean score for the experimental group was 6.658 points greater than the control group. A comparison of the maximum scores between both groups illustrates that the experimental group had a score which was five points higher than the control group. The minimum score of the control group was seven points below the minimum score of the experimental group.

An independent t-test was used to calculate a t-ratio of 3.692. This was 1.671 greater than the critical t of 2.0211 at the .05 level of probability. The null hypothesis was rejected. Differences in performance between the two groups were believed to be related to the difference in treatment, i.e., the use of the learning package and the analytical model by the experimental group.

Major Research Questions

Four research questions were addressed. These were:

1. What instructional strategies and theories can be

used to increase the performance of "new students" relative to the use of traditional textbooks?

2. Can a model be created and then applied to Profiles in Ethnology?
3. Can a format be devised which would allow the production of an analytical model and the application of its main components to an evaluative guide which could be used to compare the model to other approaches in textbooks, study guides and related areas?
4. Can the model demonstrate its effectiveness over a traditional approach when subjected to a formative evaluation with a research design?

The use of objectives, techniques from programmed learning, cognitive psychology, Gestalt psychology, and a review of the literature identified the instructional strategies which were employed in the development of the analytical model and the learning package. The model was developed, applied to Profiles in Ethnology, and field-tested. A format for production including the following was produced:

1. A generalized Developmental Sequence
2. A listing of the 10 elements which comprise the General Traits of the Analytical Model
3. A Practical Checklist, which contained procedures for development

In addition, A Comparative Framework was produced to allow comparison of textbooks, study guides, or related materials to the analytical model. The package was evaluated, and demonstrated its effectiveness on a formative evaluation when compared to a traditional self-directed mode of instruction supplemented with lecture and discussion.

Conclusions

Arthur W. Chickering in Commuting Versus Resident Students suggests that colleges will have to respond to student diversity and that "new students" will come with their own patterns of learning that are not typical of traditional students.[95] Chickering notes that cognitive style is one important area to consider; he contends that field-dependence and field-independence are two categories of cognitive style which should be examined and incorporated into the development of learning and teaching strategies.[96] The analytical model utilized a learning strategy which was based upon the cognitive style of "new students," i.e., field-dependence.

Herman A. Witkin in The Manual for Embedded Figures suggests that field-dependence is directly related to enculturation and socialization.[97] Witkin has isolated one aspect of the socialization process which he believes is responsible for field-dependence. He contends that the degree of emotional dependence that exists between parents and children within a culture serves as an indicator of the degree of emotional dependence that will be present in the entire population.[98] Witkin argues for a culturally derived determinant of field-dependence.[99] He states that cultural groups which encourage psychological and emotional dependence tend to exhibit a high frequency of field-dependency.[100]

Another area of cognitive style which has implications for "new students" is research related to locus of control. Julian B. Rotter in "Generalized Expectancies for 'Internalized Reinforcement'" states that a perception of an event can be influenced by two major factors: internality and externality.[101] When a person interprets actions or events as being caused by

> . . . luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of outside forces, the person is classified as being external. If the person perceives that the event is contingent upon his own behavior or his own relatively permanent characteristics, we have termed this a belief in internal control.[102]

Internality and externality are measurements of attitude relative to a subject's perception of cause and effect. Cultures which place an emphasis upon external factors relative to cause and effect tend to exhibit high frequencies of externality. Locus of control appears to be related in some fashion to cultural and societal themes.

Oscar Mink has developed a listing of personality traits which describe internality and externality from the perspecitve of emotion and psychological adjustment. He attributes greater stability to internality.[103]

Internality	Externality
1. Strong concept of self-esteem	1. Lower self-esteem
2. High level of achievement	2. Lower achievement
3. Problem solver	3. Lack of insight
4. Balanced adjustment	4. Poor adjustment
5. Independent	5. Dependent
6. Trusting	6. Hostile, fearful
7. Satisfaction with school	7. Unsatisfied with school
8. Satisfaction with work	8. Unsatisfied with work
9. Creative	9. Lack of creativity
10. Open to new experiences	10. Anxiety, constraint
11. Realistic levels of aspiration	11. Unrealistic goals
12. Management and success with independent study	12. Learned helplessness, lack of success with independent study.[104]

Mink states that learning, or tasks which call for complex cognitive analysis will be more difficult for those who are classified as external.[105] He suggests that emotional barriers impede the realization of the full intellectual potential of externals. Conversely, internality and its higher correlation of emotional stability encourages subjects to complete tasks and solve problems.[106] Abraham Maslow's concept of self-actualization bears a strong resemblance to Mink's model for internality. Traits which are associated with self-actualization are:

1. Accurate perceptions of reality
2. Greater acceptance of self and others
3. Greater spontaneity and self-knowledge
4. Greater problem centering
5. Less of a dependence upon others
6. Greater autonomy
7. Appreciation of the richness of emotional response
8. Greater frequency of so-called peak experiences
9. Greater frequency of the existential experience
10. Greater social interest
11. Deeper more loving interpersonal relationships
12. Greater degree of acceptance
13. Greater discrimination between good and evil, and between means and ends
14. Greater creativity
15. A sense of humor[107]

Common themes are present in individuals who are self-actualizing, field-independent and in those who exhibit an internal locus of control. The ability to solve problems without undue anxiety or the generation of learned helplessness is common to all three classifications. In addition, all are thought to share an internal satisfaction relative to the quality of their lives. Oscar Mink suggests that this element is a key component in the overall psychological and emotional composition of those students who tend to be successful.[108]

Oscar Mink and John Roueche have commented on the impact of learned helplessness and its relationship to academic success or failure.[109] They believe that learning is hindered when a subject brings a prior history of academic failure to a classroom. The ability of a student to respond after numerous failures creates a situation that predisposes a student to continued failure.[110] The behavior of "new students" has been described as passive; even with new opportunities for positive response, these students do not always recognize opportunities for positive reinforcement.[111]

Michael Brissett and Steven Nowicki, Jr., in "Internal Versus External Control of Reinforcement and Reaction to Frustration" note that internal locus of control subjects can deal with frustration in problem solving more easily than those who are external.[112] Judith Bergum and Bruce Bergum in "Field-dependence and Anxiety" suggest that those who are classified as field-dependent exhibit a higher degree of anxiety.[113] Their findings state that field-independents have better control over their environment, thus learning and problem solving do not cause the same degree of anxiety.[114]

Ashley Montagu in Growing Young states that children need to be psychologically and emotionally reinforced by older adults. He contends that if this support is not present or is dramatically reduced or withdrawn, emotional and cognitive development will be hampered.[115] Montagu believes that American culture has been influenced by television in an adverse way; he attributes a decline in creativity, abstraction and imagination to the device which he labels: "The Lobotomy-Box," or "The Chewing Gum of the Mind."[116] He contends that the parallel decline in reading and the increase in television viewing is partially responsibile for a process that has discouraged the use of higher levels of reasoning, logic, abstraction, and problem solving.[117]

Field-dependence and externality have increased within American society. Witkin's early research found a correlation between maturity and field-dependence. Young adults between the ages of 15 and 24 exhibited a trend toward the development of traits associated with field-independence.[118] Witkin surmised that field-independence plateaued in young adulthood and then declined in what he termed the "geriatric years."[119] Much of his research was undertaken in the 1960's. In the decades which have passed, major cultural changes have taken place.[120] These changes have influenced the process of socialization and enculturation and are responsible in part for the shift to even further field-dependence.

The cumulative result of these changes has been to decrease emotional security and to place an emphasis upon technologies which now perform many of the operations which used to be performed through complex sentient processes. If culture and socialization are responsible for the increase in field-dependence, then research in social psychology might produce additional information which could then be used to comprehend the "lock and key" relationship that exists between socialization and cognitive style. B.F. Skinner in Beyond Freedom and Dignity suggests that society will have to determine whether traits which are culturally transmitted are injurious to the long-term survival of the larger culture.[121]

Malcolm S. Knowles in The Adult Learner: A Neglected Species contends that self-direction is appropriate for mature adults and that dependency should decrease with maturity.[121] Self-directed learning requires the highest degree of independence and maturity.[122] The inability of field-dependent subjects to impose order is a reflection of a lengthening of more than a cognitive stage. It is representative of a general trend toward greater psychological immaturity and emotional dependence within American society.

Improvement of Practice and Recommendations

The analytical model and a bibliography of related sources were presented to a meeting of the counseling faculty at College of Marin, Spring, 1983. Topics which were presented were: "new students," cognitive styles, reactive instructional strategies, and local implications.

The learning package has been submitted to Harper and Row for consideration relative to publication. Interest has been expressed in the application of the model to in-service training in both education and government. The learning package has been adopted for use by another anthropology instructor at College of Marin. The major recommendations revolve around the need to develop additional information relative to the analytical model and its usage in a variety of settings. Further field-testing is required to acquire insight which can then be used to refine the model.

NOTES

[1] Patricia Cross, *Beyond the Open Door or The New Student* (San Francisco: Jossey-Bass, 1971).

[2] See Appendix A for the learning package. The textbook of readings: Elman R. Service, *Profiles in Ethnology* (3d ed.; San Francisco: Harper and Row, 1978).

[3] Patricia Cross, "Accent on Learning," a paper presented at a symposium entitled Individualized Instruction (New York: Harcourt, Brace, Jovanovich, Inc., 1976).

John E. Roueche and Lewis Mayhew, *Nova Curriculum Guide* (Fort Lauderdale: Nova University, 1979).

[4] John E. Roueche and Jerry Snow, *Overcoming Learning Problems* (Jossey-Bass, 1979), p. 3.

[5] Patricia Cross, [1971], op. cit., p. 156.

[6] Patricia Cross, ibid., p. 159.

[7] John Losak, *Nova Learning Theory Guide* (Fort Lauderdale: Nova University, 1974), p. 18.

[8] Data from College of Marin Registrar's Office (Kentfield: College of Marin, 1982).

[9] *Profiles in Ethnology* has been utilized at College of Marin for ten years. Student difficulty has increased the last three years. Dr. Elman R. Service, the author of the text, noted the same problem at U. C. Santa Barbara.

[10] Textbook salespersons were questioned about the intellectual levels of their texts, along with several field editors. All agreed that many publishers have reduced cognitive and reading levels of textbooks for use in the present college market.

[11] There exists, in every academic area, classic texts which should remain available to students. It would be unthinkable to re-write works of this type; however, a methodology could be devised to make use of learning theory to increase the probability of mastery.

12 Two NOVA practicums have been devoted to selected components of the analytical model. One dealt with the

design and use of objectives, the other with individualized instruction. Experience with these techniques has encouraged the construction of a multi-faced model for learning.

[13] Roueche and Mayhew, p. 49.

[14] Philip Zimbardo, "Understanding Psychological Man," Psychology Today (May, 1982), 59.

[15] Dr. John Steiner, Sonoma State University, personal communication, September 1982. Discussed MARP and concept of "lock and key."

[16] H. A. Witkin and others, "Educational Implications of Cognitive Styles," Review of Educational Research, 47 (Winter, 1977), 21.

[17] Patricia A. Brinlee, unpublished Doctoral research currently in progress (University of South Carolina, Department of Education), personal communication, September, 1982.

[18] Roueche and Mayhew, p. 45.

[19] Barton Herrscher, "Verbal Response to a Question." NOVA University, Center for Higher Education, Summer Institute presentation. Hollywood, Florida, 1982.

[20] Ivor K. Davies, Objectives in Curriculum Design (Maidenhead, England: McGraw Hill, 1976), p. 4.

[21] Warren Bryan Martin, "Individualizing the System," Current Issues in Higher Education (San Francisco: Jossey-Bass, 1976), p. 4.

[22] Robert Kibler, Donald Cegala, Larry Barker and David Miles, Objectives for Instruction and Evaluation (Boston: Allyn and Bacon, 1974), p. 86.

[23] Ibid., pp. 4-5.

[24] Ralph Tyler, Basic Principles of Curriculum and Instruction (Chicago: University of Chicago Press, 1949), p. 106.

[25] Davies, p. 86.

[26] Robert F. Mager, Preparing Instructional Objectives (Belmont, California: Fearon Publishers, 1975), p. 5.

[27] Robert F. Mager, Preparing Instructional Objectives (Palo Alto: Fearon Publishers, 1962, p. 118.

[28] Mager, 1962, p. 19.

[29] John E. Roueche, *Writing Higher Level Objectives: The Cognitive Domain* (Washington D. C.: H. E. W. Media Systems Series National Institute of Education, 1979), pp. 7-8.

[30] Ibid., pp. 7-8.

[31] Peter Pipe, *Practical Programming*, (San Francisco: Holt, Rinehart and Winston, 1966), p. 8.

[32] Melvin Manis, *Cognitive Processes* (Belmont, California: Brooks Cole Publishing Company, 1968), p. 8.

[33] Ibid., p. 13.

[34] Kenneth V. Lottich, "The Programmed Textbook or the Teaching Machine," a chapter in *Programmed Teaching*, Edited by Joseph S. Roucek (New York: Philosophical Library Incorporated, 1965), p. 41.

[35] Donald H. Bullock, *Programmed Instruction*, The Instructional Design Library, Volume 14 (Englewood Cliffs, New Jersey: Educational Technology Publications, 1978), pp. 5-6.

[36] Robert Glaser, Lloyd E. Homme, and J. J. Evans, "An Evaluation of Textbooks in Terms of Learning Principles," a chapter in *Teaching Machines and Programmed Learning, A Source Book*, Edited by A. A. Lumsdaine and Robert Glaser (Washington, D. C.: National Education Association, 1960), p. 437.

[37] No author cited, *Selection and Use of Programmed Materials, A Handbook for Teachers*, (Washington, .D.C.: Division of Audiovisual Instructional Service, National Education Association, 1964), p. 64.

[38] Jerome P. Lysaught and Clarence M. Williams, *A Guide to Programmed Instruction* (New York: John Wiley and Sons Incorporated, 1963), p. 42.

[39] Ibid., p. 24.

[40] Pipe, op. cit., p. 16.

[41] Robert Silverman, "Programmed Instruction," *Handbook of Behavior, Analysis, Social and Instructional Processes*, eds. A. Charles Catania and Thomas A. Brigham (New York: Irvington Publishers, Inc., 1978), p. 454.

[42] Susan M. Markle, *Good Frames and Bad*; James Wiley, *A Grammar of Frame Writing* (2d ed., New York: 1968), p.

458.

[43] A. A. Lumsdaine, "Some Research Problems in Automated Instructional Programming and Subject Matter Structure." Quoted in J. E. Coulsen, ed., Programmed Learning and Computer Based Instruction (New York: John Wiley and Sons, 1962), pp. 138-139.

[44] Charles B. Ferster and Stanley M. Sapon, "An Application of Recent Developments in Psychology to the Teaching of German," a chapter in Teaching Machines and Programmed Learning, A Sourcebook, Edited by A. A. Lumsdaine and Robert Glaser (Washington, D. C.: National Education Association, 1960) p. 185.

[45] Douglas Porter, "A Report on Instructional Devices in Foreign Language Teaching," a chapter in Lumsdaine and Glaser's 1960 N.E.A. Sourcebook, ibid., pp. 204, 212.

[46] Lawrence M. Stolurow, Teaching by Machine (Washington, D.C.: U. S. Government Printing Office, 1962), p. 60.

[47] David P. Ausbel, Educational Psychology, A Cognitive View (San Francisco: Holt, Rinehart and Winston, Inc., 1968), p. 127.

[48] George J. Posner, "Cognitive Science: Implications for Curriculum Research and Development," a paper presented at the annual meeting of the American Educational Research Association (Toronto, Canada, March, 1978), ERIC Document, Ed. 158-784, p. 8-9.

[49] Alfred L. Baldwin, "Informational Structures," a working paper cited in Jerome Bruner's, Learning About Learning (Washington, D.C.: U. S. Government Printing Office, 1966).

[50] Morris L. Bigge, Learning Theories for Teachers (New York: Harper and Row, Publishers, 1964), p. 219.

[51] Ibid., pp. 176-177.

[52] Ernest R. Hilgard, Gordon H. Bower, Theories of Learning (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1975) pp. 256-261.

[53] Ausbel, op. cit., pp. 333-334.

[54] Martha Maxwell, Improving Student Study Skills (San Francisco: Jossey-Bass, Inc., 1979), p. 210.

[55] Witkin, op. cit., p. 21.

[56] Linda F. Annis, "Effect of Cognitive Style and Learning Passage Organization on Study Technique Effectiveness," *Journal of Educational Psychology*, 71 (1971), pp. 620-626.

[57] Olivia Saracho, "The Relationship Between the Teachers' Cognitive Style and Their Perceptions of Their Students' Academic Achievements," *Educational Research Quarterly*, 5 (Fall, 1980), p. 41.

[58] Witkin, op. cit., p. 21.

[59] Maxwell, op. cit., p. 210.

[60] Patricia Cross, "Accent on Learning," paper presented at a symposium on Individualized Instruction (New York: Harcourt, Brace, Jovanovich, Inc., 1976), p. 9.

[61] John Losak, *Learning Theory and Applications* (Fort Lauderdale: NOVA University, 1974), p. 38.

[62] James H. Block, *Mastery Learning, Theory and Practice* (San Francisco: Holt, Rinehart and Winston, Inc., 1971), p. 2.

[63] Ibid., p. 47.

[64] Ibid., p. 47.

[65] Ibid., pp. 5-7.

[66] Don Stewart, *The Changing Role of the Educator* (Fountain Valley, California: Slate Services, 1975) p. 137.

[67] Don Stewart, *Creating an Emphasis Upon Learning* (Fountain Valley, California: Slate Services, 1975).

[68] Ibid., pp. 1195-1196.

[69] Ibid., pp. 1195-1196.

[70] Paul L. Dressel, Dora Marcus, *On Teaching and Learning in College* (San Francisco: Jossey-Bass, 1982).

[71] Ibid., p. 14.

[72] Lewis B. Mayhew, Patrick J. Ford, *Changing the Curriculum* (San Francisco: Jossey-Bass, 1973), p. 136.

[73] Social Darwinian implies that competitive selection eliminates most students, rather than teaching the larger group. The curve owes part of its heritage to Herbert Spencer's concept which was used to explain inequality in life. Western educators were influenced by this 19th century anti-egalitarian perspective.

[74] Robert M. Gagne, Leslie J. Briggs, *Principles of Instructional Design*, Second Edition (San Francisco: Holt, Rinehart and Winston, 1979), p. 23.

[75] Ibid., p. 23.

[76] Don Stewart, *Instruction as a Humanizing Science*, (Fountain Valley, California: Slate Services 1975), pp. 734-738.

[77] Ibid., pp. 734-738.

[78] Robert M. Gagne, *The Conditions for Learning*, Second Edition (San Francisco: Holt, Rinehart and Winston, Inc., 1970), p. 27.

[79] Ibid., p. 304.

[80] Dennis Werner, *Study Guide and Workbook, Cultural Anthropology*, Third Edition (Englewood Cliffs, New Jersey: Prentice-Hall, 1981).

[81] James W. Loewen, *Study Guide to Accompany Sociology, An Introduction* (Belmont, California: Wadsworth Publishing Company, 1980).

[82] Burton Wright, *Study Guide to Accompany Social Problems* (Boston: Little Brown and Company, 1980).

[83] Thomas L. Van Valey, *Study Guide to Accompany Sociology*, Basic Structures and Processes, (Dubuque, Iowa: Wm. C. Brown Company, Publishers, 1977).

[84] Bruce J. Cohen, *Study Guide and Source Book to Accompany Sociology*, Third Edition (San Francisco: McGraw-Hill Book Company, 1972).

[85] See Appendix C. Correspondence from Dr. Elman R. Service, the author of *Profiles in Ethnology.*

[86] Stephen Isaac, William Michael, *Handbook in Research and Evaluation*, Second edition (San Diego: Edits Publishers, 1981), pp.69.

[87] Stephen W. Hebbler, *Advanced Statistical Analysis* [user manual - soft-ware] (Fort Worth: Radio Shack, 1979) p. 37.

[88] See Appendix B for the examination.

[89] Six cultural groups were used in the formative evaluation. The MARP proposal stipulated a larger selection; problems with the original research design brought about by differences in the demographic composition of the two classes caused a modification of the original research design.

[90] Students were aware of the experiment; division of the population coupled with the experimental treatment called for explanation and cooperation from those student who were not allowed to use the study guides.

[91] Contamination through socialization might have been a factor. There was no way to ensure that the experimental group would keep the study guides from those in the control group.

[92] See Appendix A for the learning package.

[93] Presurvey mortality for the control group was 7. Presurvey mortality for the experimental group was 3.

[94] Hebbler, op cit., p. 37.

[95] Arthur W. Chickering, *Commuting versus Resident Students* (San Francisco: Jossey-Bass, 1974) p. 20.

[96] Ibid., p. 94.

[97] Herman A. Witkin and others, *A Manual for the Embedded Figures Test* (Palo Alto: Consulting Psychologists Press, 1971) pp. 11-12.

[98] Ibid., p. 12.

[99] Ibid., (Witkin,1971) p. 12.

[100] Ibid., pp. 11-12.

[101] Julian B. Rotter, "Generalized Expectancies for Internal versus External Control of Reinforcement," *Psychological Monographs: General and Applied*, Vol. 80, no. 1, whole no. 609 (1965) p. 1.

[102] Ibid., p. 1.

[103] Oscar Mink, a lecture presentation on locus of control, Nova University, Center for Higher Education, Spring Seminar: Learning Theory, Oakland, (1981).

[104] Ibid.

[105] Ibid.

[106] Ibid.

[107] Robert B. Ewen, Theories of Personality (San Francisco: Academic Press, 1980) pp. 354-359.

[108] Mink, (81) op. cit.

[109] John D. Roueche and Oscar Mink, "Learned Helplessness," Innovation Abstracts, Vol.II, No. 25, University of Texas at Austin, (1980), pp. 1-2.

[110] Mink, op. cit.

[111] Ibid.

[112] Michael Brissett and Steven Nowicki, Jr. "Internal Versus External Control of Reinforcement and Reaction to Frustration," Journal of Personality and Social Psychology, Vol. 25, No. 1, (1973) p. 1.

[113] Judith E. Bergum and Bruce Bergum, "Field-Dependence and Anxiety," paper presented at the Southwestern Psychological Association (Oklahoma City, April 1980) Eric Document, E.D. 195-865, p. 1.

[114] Ibid., p. 1.

[115] Ashley Montagu, Growing Young, (San Francisco: McGraw Hill, 1983) pp. 90-94 and pp. 108-110.

[116] Ibid., p. 142.

[117] Ibid., p. 139-142.

[118] Witkin, op. cit (71), p. 5.

[119] Ibid., p. 5.

[120] The cumulative impact of the following factors have helped to increase the level of anxiety within American society over the last two decades. As anxiety increased, emotional dependence also increased, i.e., people became more dependent upon "significant others" or authority figures to guide them. This contributed in part to a basic cultural change in cognitive styles and levels of emotional maturity.

1. Vietnam.
2. High divorce rates.
3. Single parent households.

4. Working parents.
5. Less faith in public officials and government.
6. Impact of television.
7. Impact of computers, automation.
8. Cultural impact of the "me" decade.
9. Economic insecurity.
10. Fear of atomic destruction.
11. Ecological problems.
12. Breakdown in social mores.
13. Increase in "crime-anxiety."
14. Lack of decompression time between threatening events both nationally and internationally.
15. Collapse of certain sectors of the economy.
16. High unemployment.
17. Drug problems increased.
18. Educational failures: have increased.
19. The inability to create an egalitarian society.
20. Increase in apathy.
21. Decline in the primary group.
22. Increase in alienation.
23. General change from a positive perspective to cynical detachment or isolation.
24. Dramatic increases in the cost of: food, energy, housing, transportation, and medical expenses. The result has been to create hardship for larger segments of American society.

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[121] B.F. Skinner, Beyond Freedom and Dignity (New York: Bantam Books, 1972).

[122] Malcolm S. Knowles, The Adult Learner, A Neglected Species, 2nd ed., (Houston: Gulf Publishing, 1978) pp. 55, 106.

[123] Ibid., pp. 55, 106.

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APPENDIX A

THE LEARNING PACKAGE

LEARNING PACKAGE TO ACCOMPANY

PROFILES IN ETHNOLOGY

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A LEARNING PACKAGE

to accompany

Profiles in Ethnology, 3rd Edition

by Dr. E. Service

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INTRODUCTION

This study guide is based upon an analytical model for learning. It utilizes concepts drawn from behaviourism, gestalt psychology, programmed learning and cognitive psychology. Students are encouraged to use the guide as a base for increasing their level of mastery. Each selection in Profiles in Ethnology has an accompaning module. A BRIEFING SHEET introduces an overview of each society. NARROW OBJECTIVES serve as guides which can be utilized to isolate factual information. PERFORMANCE ACTIVITIES are designed to stimulate recall. GENERALIZED OBJECTIVES allow a student to examine topics which call for synthesis and explanation. The KEY TERMS enable a student to see traits which are important and to respond with concise summaries. The analytical model is intended as a guide to help students organize and master the wealth of information that is contained in Profiles in Ethnology.

DIRECTIONS

1. Read the assigned selections in Profiles in Ethnology.
2. Read the BRIEFING SHEETS which correspond to your assigned reading.
3. Review the NARROW OBJECTIVES for each reading; use "Profiles" to develop a list of concise responses to the narrow objectives.
4. Complete the PERFORMANCE ACTIVITIES, check your responses with the answer keys located at the end of the "Learning Package," pages 152-156.
5. Complete the GENERALIZED OBJECTIVES.
6. Review by completing the KEY TERMS section.

THE ARUNTA

BRIEFING SHEET

The Arunta are an aboriginal group that live in the interior or arid region of Australia. Nuclear families serve as the primary focus of their economic activities. Anthropologists classify the Arunta as hunters and gatherers. Their political system belongs to the band model. Supernatural beliefs and ritual behaviour tend to be centered on the spiritual powers of plants, animals and objects. Arunta culture does not have large numbers of material items; clothing is virtually non-existent. Shelter is rudimentary and tool-making is based upon stone and bone, with some use of wood and fibre. The Arunta see themselves as part of nature. Illness and death are thought to be the work of evil forces in the hands of powerful shamans. The initiation ceremonies for men and women are rigorous and are related to fertility and totemic ceremonies. The Arunta have been the victims of physical and cultural genocide. Hunting and gathering is no longer their method of subsistance. Many are employed on sheep or cattle ranches.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify where the Arunta are found.
2. Identify the name of the only domesticated animal which is kept by the Arunta.
3. Identify the name of the object which the Arunta utilize to give velocity and accuracy to a spear.
4. Identify who among the Arunta gathers seeds, bulbs, fungus, eggs, snails, grubs, honey ants, caterpillars, flies, rodents and reptiles.
5. Identify the three large game animals which Arunta males hunt.
6. Identify the two major divisions of labor among the Arunta.
7. Identify the type of political classification which serves to label Arunta society.
8. Identify the name of the mythical ancestor of the Arunta who created totems, churinga and sacred storehouses.
9. Identify the trait which is thought to be responsible for illness among the Arunta.

10. Identify two areas where the Arunta concentrate much of their ceremonialism.

11. Identify two operations which are performed during the initiation ceremonies for Arunta males.

12. Identify the type of family structure which is defined as being virtually self-sufficient economically.

13. Identify the pattern of residence which is exhibited by the Arunta.

14. Identify the kinship symbol for a male.

15. Identify the kinship symbol for a female.

16. Identify the symbol for a marriage.

17. Identify the symbol for a line of descent.

18. Identify the importance of totem ceremonies.

19. Identify the two rituals that are used to initiate girls.

20. Identify the Arunta attitude towards death.

21. Identify the name of the tradition where the widow of the deceased becomes the bride of the deceased man's brother.

22. Identify the cause of most deaths, according to Arunta beliefs.

23. Identify what is meant by the term: Dream time.

24. Identify what happened to the Arunta after European contact.

PERFORMANCE ACTIVITIES

1. The Arunta are found in A____________________.

2. The Arunta utilized only one domesticated animal; its name was the D____________________.

3. The Arunta utilize a S________________ T________________ to give added velocity and accuracy to a spear.

4. Arunta W________________ and C________________ gather seeds, bulbs, fungus, eggs, snails, grubs, honey ants, caterpillars, flies, rodents, reptiles.

5. Arunta males specialize in hunting the larger animals, such as K________________, W________________, and E________________

6. Within Arunta Society the only economic division of labor is by S________________, A________________.

7. Anthropologists describe Arunta society as being composed of a B________________.

8. Arunta ritual emphasized T________________.

9. N________________ was the mythical ancestor, creator, who traveled among the Arunta creating many of the natural features, totems, souls, churinga, and the sacred storehouses.

10. All illness is thought to be related to M________________.

11. The Arunta tend to concentrate much of their ceremonialism around the E________________ and S________________ of children.

12. C________________ and S________________ are two operations which are performed on Arunta boys to enable them to be adult males.

13. Young girls have fat, ochre and blood rubbed on them at the time of their I________________ ceremony.

14. The H________________ of the young girls is broken as part of their initiation ceremony.

15. S________________ are believed to be the cause of illness; death is felt to be caused by a sharp or pointed bone.

16. M________________ culture of the Arunta is relatively sparse.

17. The L________________ is the tradition where the widow of the deceased becomes the bride of the deceased man's brother.

18. Arunta residence is classified as P________________.

19. The △ signifies a M________________.

20. The ○ signifies a F________________.

21. A line: | signifies D________________.

22. Two lines: = signifies a M________________.

23. D________________ T________________ is the period when the Arunta were created.

GENERALIZED OBJECTIVES

1. Comprehend a simple kinship diagram.

2. Explain the significance of nature, and why nature is emphasized in Arunta culture.

3. Give some explanation regarding the rationale for classifying the Arunta as hunters and gatherers and as members of a band.

4. Explain why material culture was limited.

KEY TERMS

Listed below are the more important concepts and terms discussed in the Arunta. Space is provided for you to write-in a response which can be used for the purpose of studying.

Arunta

Nuclear Family

Band

Totemism

Dream Time

Initiation

Shaman

Levirate

Subincision

Circumcision

Bull Roarer

Totem Ceremonies

Patrilocal

THE YAHGAN

BRIEFING SHEET

The Yahgan or Yamana live at the tip of Tierra del Fuego. They exhibit a band type of political organization. Nuclear and extended families are the center of their social structure. Marriage is primarily monogamous; descent and residence is patrilineal and patrilocal. Yahgan women enjoy a high status. The Yahgan's did not have any form of organized warfare. Puberty is marked for males and females. Shamanism is developed and is used to treat illness. The material culture is not elaborate, and is extremely sparse. Clothing is almost non-existant, animal skins and furs are used. Canoes serve as the main method of transportation. Fish are speared, no hook, or nets are used. No method of food preservation is known. The Yahgans no longer exist, however they do pose an enigmatic question. Why didn't they develop their culture in the face of major pressures?

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the name of the geographical area which is home to the Yahgan Indians.
2. Identify the Yahgan's name for themselves and their translation.
3. Identify the most important game animal for the Yahgan.
4. Identify the name of the vehicle which the Yahgans must depend upon for transportation.
5. Identify the name of the only device which the Yahgan use to obtain fish.
6. Identify the type of food item which the Yahgan use as the primary staple in their diet.
7. Identify who paddles canoes and who rides or spears fish within Yahgan culture.
8. Identify the type of clothing which the Yahgans wear.
9. Identify the type of status which the Yahgans bestow upon women.
10. Identify the type of war which the Yahgans are capable of mounting.
11. Identify the type of ritual which marks a puberty ceremony for Yahgan girls.
12. Identify the name of the ceremony for young males within Yahgan culture.

13. Identify the name for ritual specialists among the Yahgans.

14. Identify the two types of shelters which they employ.

15. Identify the Yahgan attitude toward adultery.

16. Identify marital residence patterns.

17. Identify traditional patterns of inheritance.

18. Identify the role of the maternal aunt and the paternal uncle.

19. Identify the attitude toward pregnancy out of wedlock.

PERFORMANCE ACTIVITIES

1. The coast of T__________________ D F__________________ is home to the Yahgan Indians.

2. The Yahgans call themselves Yamana which translates into M__________________ or H__________________.

3. The most important game animal for the Yahgan was the S______________.

4. The Yahgan are very dependent upon the C__________________ for transportation; this has given them the title of C__________________ Indians.

5. The S__________________ is the only device used to hunt fish by the Yahgan.

6. The Yahgan depend upon S__________________ as the primary staple in their diet.

7. Among the Yahgan, W__________________ paddle the canoe while M__________________ ride or spear fish.

8. Yahgans frequently go about entirely N__________________; their only clothing is stiff hides.

9. Yahgan women enjoy particularly H__________________ status.

10. There is no organized W__________________ of any kind found within Yahgan culture.

11. The Yahgan mark puberty for G__________________ by painting their faces red.

12. The C__________________ gathering is a ceremony used in the puberty ceremony for males.

13. Yahgans believe that S________________ can acquire power by dreaming or having a vision.

14. A hut shaped like a B________________ is made by erecting a domed framework of flexible sticks and covering it with grass, ferns, bark, or skins.

15. The other type of hut is shaped like a W________________ and is formed by laying sticks and poles in the shape of a cone and covering them.

16. Residence after marriage is generally P________________.

17. Inheritance is generally P________________.

18. The M________________ aunt looks after the welfare of her niece.

19. The P________________ uncle looks after the welfare of his nephew.

20. Yahgans practice A________________ and infanticide when girls become pregnant outside of marriage.

GENERALIZED OBJECTIVES

1. The Yahgans live without a complex material culture. Compare them to the Arunta.

2. Why do women have a high status among the Yahgan?

3. Describe the steps toward becoming a Shaman.

KEY TERMS

Listed below are the more important concepts and terms discussed in the Yahgan. Space is provided for you to write-in a response which can be used for the purpose of studying.

Yamana

Tierra del Fuego

Spear

Canoe

Shellfish

Seal

Birds

Patrilocal

Patrilineal

Shamanism

Ciexaus Gathering

Infanticide

Warfare

THE ANDAMANESE

BRIEFING SHEET

The Andaman Islanders live on several small islands located in the Bay of Bengal. Hunting, gathering and fishing supply their food. Game is plentiful, the sea serves as the primary resource. Material traits for fishing and hunting include the bow and arrow, spear, fishnets, and harpoons. Wood, stone, and shell are the chief materials used in making tools. Water transportation if by means of the canoe with an outrigger float. Clay cooking pots indicate the relative stability of village groupings. Shelter is a mixture of individual huts or a circular communal hut with separate family spaces. The Andamanese are classified as a band. Stratification is not present, egalitarianism is the most common trait. Kinship terms are unique; however most convey respect. The Levirate and Sororate are practiced. Marriage is monogamous. Rites of passage are celebrated. Shamans serve as the only religious specialists. Beliefs in spirits and ghosts are present. Dancing is held for rituals as well as group needs. Right and wrong are defined from the perspective of acting in accordance with nature or against nature. The Andamanese have been virtually eliminated by diseases brought in from the outside world.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify where the Andaman Islanders live.
2. Identify the largest game animal.
3. Identify three food traits that are extracted from the sea.
4. Identify material traits or tools that are employed to catch fish.
5. Identify the tool which is used to hunt large fish and game animals.
6. Identify what the Andamanese use to make knives, adzes, scrapers and arrow points.
7. Identify what is used for water transportation.
8. Identify the physical grouping in which anthropologists have placed the Andamanese.
9. Identify the degree of nomadism which the Andamanese employ.
10. Identify the type of cooking implement which the Andamanese employ.

11. Identify what they use to store water.
12. Identify what is used for sleeping.
13. Identify their technological sophistication regarding fire.
14. Identify the two types of housing.
15. Identify the attitude toward private property; be able to cite examples.
16. Identify the attitude toward age and sex roles.
17. Identify the degree of political complexity which controls relations between groups.
18. Identify the institution which serves as the basis for all organization.
19. Identify the name for Andamanese political organization.
20. Identify the attitude towards children of the group and how this relates to residence.
21. Identify what practices are followed for widows and widowers.
22. Identify the pattern of marriage as practiced by the Andamanese Islanders.
23. Identify the attitude towards marriage and childbirth.
24. Identify the attitude toward the death of a child in labor.
25. Identify the generic or anthropological term for passing through a major stage of life.
26. Identify the type of body decoration which the Andamanese use.
27. Identify the attitudes towards ghosts and spirits.
28. Identify the role of shamans.

PERFORMANCE ACTIVITIES

1. The Andaman Islander live is the Bay of B________________ off the coast of I________________.
2. The forest P________________ is the largest game animal.

3. T______________, dugong, F______________, crabs and C__________ are commonly taken from the sea.

4. N______________ short S______________ or H______________ are employed in fishing.

5. The B______________ and A______________ is used for hunting game and fishing for large fish.

6. C______________ are of the dugout type, each one hollowed from a single log and equipped with an outrigger float which keeps it from capsizing.

7. The Andaman Islanders make their tools from S______________, wood and S______________.

8. The Andamanese are classified as N______________.

9. The Andamanese, because of the richness of their habitat, don't have to M______________ a great deal.

10. They use a C______________ C______________ P______________ for the preparation of food.

11. B______________ tubes of three to four feet in length are used to store water.

12. W______________ mats and W______________ are used for sleeping.

13. The Andamanese have no method for K______________ a fire.

14. Housing can be in the form of a circular grouping of single family H______________ or a circular C______________ hut.

15. All portable items, such as tools, C______________, C______________ and ornaments, are treated as individual property simply as a matter of expediency.

16. M______________ are treated differently from women, and older people are more respected than Y______________.

17. There is no G______________ or law concerning the relations of one group to another.

18. The basis of organization is K______________.

19. The Andamanese are classified as a B______________.

20. The A______________ of children is a common tradition.

21. The L______________ and the S______________ are practiced.

22. Marriage is regarded as M______________.

23. A marriage is not fully C______________ until the birth of a child.

24. The Andamanese believe in R______________.

25. Rites of P______________ are found in Andamanese culture.

26. Scarification is practiced with small Q______________ flakes which are used to make incisions which cover the body.

27. The Andamanese are A______________ toward ghosts, but they believe in the spirits of plants and animals.

28. S______________ are responsible for curing and causing illness and storms.

GENERALIZED OBJECTIVES

1. What ecological factors contribute to the stability of Andamanese society?

2. What material traits are relatively elaborate and how does this correspond with the degree of technological development relative to fire and tool making?

3. Elaborate rituals of mourning are present; explain them from a functionalist perspective.

KEY TERMS

Listed below are the more important concepts and terms discussed in the Andaman Islanders. Space is provided for you to write-in a response which can be used for the purpose of studying.

Andaman Islands

Bay of Bengal

Sea

Material traits

Clay pots

Tool technology

Egalitarian

Sex roles

Monogamy

Levirate

Sororate

Rites of passage

Shamans

Ghosts

Totemism

Outrigger canoes

Negrito

Mourning ceremonies

Puberty ceremonies

Adoption

Marriage

Greeting rituals

Nature

THE COPPER ESKIMO

BRIEFING SHEET

The Copper Eskimo are a small cultural group that reside close to the Coronation Gulf in Canada. They were named the Copper Eskimo because of their use of hammered pieces of local copper, which they formed into tools. Eskimo culture relies entirely upon hunting and fishing. They depend upon caribou, seal, walrus, whale, migrating birds and fish. Clothing, transportation, and sex role divisions are influenced by their cultural adaptation to the cold. Harpoons, bows and arrows, and hafted knives serve as tools for hunting. Clothing is made from caribou and sealskin. Eskimo men are the hunters and fabricators of hunting and transportation items. Women, cut, sew and mind the children and help with transportation. Dog sleds are used in the winter. The nuclear family is self sufficient. The Eskimo fear spirits of the dead, plus they have a well developed tradition of Shamanism. Their habitat exerts pressure to obtain as much as they can from the habitat. Contemporary Eskimo populations have been ravaged by disease, alcoholism and culture shock. Attempts have been made to use the artistic skills of Canadian Eskimos. Their culture has been altered with the introduction of snowmobiles, machine made clothing, radio, television and firearms. Alcohol, suicide and accidents have become some of the leading causes of death.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the area where the Copper Eskimo are located.
2. Identify the method by which the Copper Eskimo hunt seal.
3. Identify the most indispensable animal for the Copper Eskimo.
4. Identify the main day-to-day summer activity of the Copper Eskimo.
5. Identify the name of the animal from which the Copper Eskimo eat the digested contents of the stomach.
6. Identify the single passenger watercraft of the Copper Eskimo.
7. Identify the name for the snow house used by the Copper Eskimo.
8. Identify the animal which serves as the primary source of Copper Eskimo clothing.
9. Identify the two animals that provide a source for hides which are used for summer tents by the Copper Eskimo.

10. Identify the primary cause agent of all illness among the Copper Eskimo.

11. Identify the name of the female spirit of the sea who is found within Copper Eskimo culture.

12. Identify the cultural difference that distinguishes the Copper Eskimo from other Eskimo groups.

13. Identify the name of the hunting technique for obtaining seal.

14. Identify the name of the substance which can be reduced to oil for light and warmth.

15. Identify the type of hook which the Copper Eskimo use to catch salmon trout.

16. Identify the most efficient method for obtaining large numbers of salmon trout.

17. Identify the material that the Eskimo uses to make sleds when wood is unavailable.

18. Identify the name for a women's boat.

19. Identify the material from which boots are made.

20. Identify the name of the garment which covers the upper body.

21. Identify the difference between men and women's boots.

22. Identify the weapons commonly employed in the hunt.

23. Identify two major work role divisions among the Copper Eskimo.

24. Identify their attitude toward children.

25. Identify the Eskimo attitude toward death.

26. Identify their attitude toward marital residence.

27. Identify an important taboo related to diet.

28. Identify the political classification of the Copper Eskimo.

PERFORMANCE ACTIVITIES

1. The C_______________ Eskimo are found above the Coronation Gulf.

2. The Copper Eskimo hunt seal by using a H_______________.

3. The S_______________ is for the coast-dwelling Eskimo the most indispensable animal.

4. For the Copper Eskimo, the main day-to-day summer activity is F_______________.

5. The Copper Eskimo eat the partly digested contents of the C_________________ stomach in order to obtain plant materials for their diet.

6. The K_________________ is a water craft fashioned from wood and sealskin; it is small and narrow.

7. The snow house, or I_______________, is used as a shelter by the Copper Eskimo all winter.

8. Eskimo clothing is made mostly of C_______________ skins.

9. In summer tents of C_______________ hide or S_______________ are used by the Copper Eskimo.

10. Among the Copper Eskimo, all I_______________ is thought to be caused by supernatural agencies.

11. S_______________, is the female spirit of the sea.

12. M_______________, is the name of the seal hunting technique of the Copper Eskimo.

13. The Copper Eskimo get their name because they utilized hammered pieces of C___________ for a number of their implements.

14. The Copper Eskimo obtain B_______________ from the seal, and they reduce it to an oil for light and warmth.

15. They use a B_______________ hook to catch salmon trout.

16. N_______________ and wiers are more efficient for fishing during migration runs of salmon trout.

17. W_______________ is lashed together to make sleds when wood is unavailable.

18. The U_______________ is the name for a woman's boat.

19. S ______________ serves as boot material for both sexes.

20. The P ______________ is an upper body covering used by both sexes.

21. Women's boots are H ______________ length while men's boots are shorter.

22. The weapons of the hunt include H ______________ knives, bows and arrows.

23. Women cook, mend, care for children, and prepare, cut, and sew skins for C ______________.

24. The Copper Eskimo don't like to use physical F ______________ when dealing with their children.

25. Eskimos fear the spirits of the D ______________.

26. Eskimos don't have a rigid pattern of R ______________ after marriage.

27. T ______________ are found concerning food of the sea and food of the land.

28. The Copper Eskimo are classified as belonging to a B ______________ system of political organization.

GENERAL OBJECTIVES

1. Compare the Copper Eskimo to the Nootka.

2. Why are sex roles important to the survival of the group?

3. What sort of unique circumstances have helped to shape their culture?

4. Why do the Eskimos live in small groups?

5. Why has Eskimo culture been subjected to culture shock, by the introduction of snowmobiles, firearms, machine made clothing and alcohol?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Copper Eskimo. Space is provided for you to write-in a response which can be used for the purpose of studying.

Copper Eskimo

Coronation Gulf

Seal

Fishing

Caribou

Maupok

Copper

Supernatural

Kayak

Umiak

Harpoon

Sedna

Igloo

Summer Camp

Parka

Shamans

Illness

Taboos

Blubber

Wood

Band

THE KUNG/BUSHMEN

BRIEFING SHEET

The Kung Bushmen inhabit a part of the Kalahari Desert in South Africa. It is a vast expanse, arid and parched for most of the year. However, the Kung have adapted to its extremes by developing a culture which is as spartan as the habitat. Their culture is marked by the relative paucity of material items. Small bows, knives, pipes, thumb pianos, disc beads, ostrich shell water containers, pubic aprons, sandals, capes, digging sticks and spears along with simple containers, comprise the gamut of material culture. The Kung rely upon the vegetation of their land for most of their food. Nuts, berries, roots and tubers along with grass seeds are the primary staples. Animal protein is supplied from game which is hunted by men, women are the gatherers. Shelter is comprised of tiny dome-shaped grass huts. Food is shared by all members of the group. Marriage is matrilocal, then after the birth of three children residential choice is an option. Puberty ceremonies are found for males and females. The Kung are classified as a Band society. The extended family and the nuclear family are emphasized. Medicine is practiced through the use of potions and remedies. Dancing and trances serve as the traditional methods of treatment. The Kung today have been forced out of many of their traditional lands. Bantus and South Africans have taken over most of the waterholes or installed wells, and are raising livestock. The latter is not compatible with a hunting and gathering culture. The Bushmen as of 1982 are also employed as anti-terrorist scouts by the South African government in its war against SWAPO, a black nationalist movement for independence.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the name of the cultural group found within the Kalahari Desert.
2. Identify the term which describes the type of economic adaptation which the Kung Bushmen exhibit.
3. Identify the type of shelter which the Kung use.
4. Identify the other weapons for hunting which a Bushman uses besides a bow and arrow.
5. Identify the approximate number of edible plants which are used by the Kung Bushmen.
6. Identify the approximate percentage of the total diet which Kung women and children gather.

7. Identify the main food contribution of Kung men.

8. Identify the major divisions of labor among the Kung.

9. Identify the name of the most important nut for the Kung.

10. Identify the type of political structure for the Kung.

11. Identify the Kung attitude toward marriage within the same band.

12. Identify the type of marital residence which the Kung practice for the first few years.

13. Identify the type of puberty rituals for the Kung.

14. Identify the name of the Kung songs which are hummed and harmonized.

15. Identify the name of the desert area where the Kung are found.

16. Identify the importance or attitude toward nursing among the Kung.

17. Identify the name for the cape which women wear.

18. Identify the type of eggshell which serves as a canteen.

19. Identify the function of a joking relationship.

20. Identify the function of an avoidance relationship.

21. Identify the role of the Eland dance.

PERFORMANCE ACTIVITIES

1. The K____________ B____________ are located in the Kalahari Desert.

2. The technology of the Bushmen is simple mainly because of the nomadic way of life imposed on a F____________ people in an environment that is not rich.

3. The Bushmen construct G____________ H____________, but spend most of their time outside around a cooking fire.

4. The basic hunting weapons of the Bushmen are a smallish bow and arrow and a simple J____________ or D____________.

5. The basis of subsistence for the Kung are the ____________ or so species of edible plants.

6. Bushmen women and children gather approximately ________________ percent of the total diet.

7. The main contribution of Bushmen men to the diet is G________________.

8. The Kung use a simple S________________ division of labor for foraging.

9. The M________________ nut is favored by the Kung because it is both nutritious and resistant to drought and rot.

10. Kung use a B________________ political structure.

11. Among the Bushmen, one is prohibited from marrying anyone within the B________________.

12. Kung marriages are M________________ for the first few years.

13. At puberty, Kung G________________ and B________________ undergo separate ceremonies.

14. The Kung have a creative or artistic tradition. M________________ songs are simply hummed to make an intricate web of harmony with the chords of the instrument.

15. The Kung are located in the K________________ Desert.

16. Children are N________________ until they are three to four years old.

17. The K________________ is the name for a woman's cape.

18. An O________________ eggshell serves as a water container.

19. A J________________ relationship marks close friendship or kinship distance wherein informal behaviour between opposite sexes is appropriate.

20. An A________________ relationship marks close friendship or kinship distance wherein only formal and distant behaviour between opposite sexes is appropriate.

21. The E________________ dance is used for female puberty ceremonies.

GENERALIZED OBJECTIVES

1. The Kung are hunters and gatherers, how does their culture compare to the Arunta?

2. Why do the Kung share their food among the entire group?

3. What sort of rationale exists for the residence pattern which the Kung practice after marriage?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Kung. Space is provided for you to write-in a response which can be used for the purpose of studying.

Kung

Kalahari

Poison

Kaross

Ostrich Egg

Mongongo Nut

Division of Labor

Joking Relationship

Avoidance Relationship

Matrilocal

Nursing

Choma

Eland Dance

Attitude Toward Death

Mood Songs

Nuclear Family

Band

Foraging

THE
REINDEER TUNGUS

BRIEFING SHEET

The Reindeer Tungus live in Siberia. Their culture derives its name from the domesticated animal which they depend upon for food. The Tungus have a symbiotic relationship with their animals. They protect them from wolves, mosquitoes and give them affection. Nuclear families serve as the center of day to day activities in the winter months. The clan is the most important institution above the nuclear and extended family. Harsh conditions have kept the estimated population density to less than 1 person per every 100 square miles. Reindeer are kept for their milk, they are rarely killed. Hunting serves as a method whereby furs can be obtained for trade and clothing. Summer encampments enable the Tungus to come together in clan groups. Women have authority over the family's household goods. Reindeer are milked by the women. Food and supplies are stored by the Tungus for winter use. Cross cousin marriage is favored. Respect toward seniors is encouraged. Social control of adult deviation can range from thrashing to death and/or banishment. Women are regarded as dangerous after childbirth and during their periods. Children are given freedom and encouraged but never physically punished. Shamanism deals with spiritual inbalance. Contemporary Tungus are working as herders on state collective farms in the Soviet Union. In addition, they still trap and hunt as members of collectives. Soviet literature states that the Tungus have adapted to the communistic structure because of the basic communal nature of traditional Tungus society.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the habitat that the Tungus occupy.
2. Identify the domesticated animal that the Tungus are dependent upon.
3. Identify the way in which the animals serve as a food source.
4. Identify the name for the frozen treeless expanse where the Tungus live.
5. Identify where the name Tungus came from and what it means.
6. Identify the name of the northernmost forests.
7. Identify the population density.

8. Identify predators that attack the herds and reduce winter flocks by as much as 50 percent.

9. Identify the role which women play in conjunction with the herd.

10. Identify how the reindeer are used in conjunction with travel.

11. Identify the function of the hunt.

12. Identify the probable source of the Tungus.

13. Identify what forms the nucleus of the society.

14. Identify the winter shelter.

15. Identify the summer shelter.

16. Identify the insect pest which attacks humans and reindeer in the spring and summer.

17. Identify what the Tungus do with food and supplies.

18. Identify the Tungus attitude toward wealth and status.

19. Identify the name of the larger kin group that serves as a focal point.

20. Identify the pattern of marriage that is idealized in regards to the choice of marital partner.

21. Identify the junior-senior labels and the behaviour that attaches to their use in Tungus society.

22. Identify the methods of social control which can be used by the clan against those who exhibit dysfunctional behaviour.

23. Identify the method whereby women give birth.

24. Identify the traditional attitude toward child rearing.

25. Identify how the bride price and bride service function.

26. Identify the traditional attitude towards illness.

27. Identify the traditional attitude towards psychological problems.

28. Identify how a shaman works.

PERFORMANCE ACTIVITIES

1. The Tungus live in S______________.

2. They are dependent upon the R______________.

3. Reindeer M______________ serves as a primary source of food.

4. The T______________ is the technical term for the frozen, treeless expanse.

5. The Yakuts and Russian traders called the people who herded reindeer the "Tungus" which means H______________ of reindeer.

6. The T______________ is the name of the northernmost forests.

7. The population density is approximately 1 per ______________ square miles.

8. W______________ kill large numbers of reindeer.

9. W______________ milk the reindeer but do not shepherd them.

10. Reindeer serve as beasts of burden, pulling sleds, carrying loads and they are also R______________ by the Tungus.

11. The hunting of F______________ bearing mammals gives the Tungus the items which they need for clothing and trade.

12. The Tungus appear to have come from further S______________; their clothing is a partial clue.

13. The N______________ family is the core of Tungus society.

14. The winter shelter is generally a T______________ with a continually burning fire.

15. The summer shelter can be a tent or a larger C______________ shelter composed of branches and birchbark.

16. M______________ are the scourge of man and reindeer in the summer.

17. The Tungus tend to have customary camp sites. They generally establish sites where they S______________ food and supplies.

18. The Tungus don't have a range of W______________ or status.

19. The C______________ is the larger kin group which serves as a center for the larger society.

20. C ______________ C ______________ marriage is the favored form.

21. Respect for S ______________ is supposed to be shown by all those who are younger.

22. Social control by the clan can include: thrashing, death or E ______________.

23. Women in L ______________ squat in a tent and give birth without men being present.

24. The attitude toward child rearing precluded the use of physical P ______________.

25. The B ______________ price assured that the groom's family would replace the loss of a female from his spouses family.

26. The bride S ______________ allowed poor males to acquire a wife.

27. The Tungus believed that most I ______________ was normal.

28. P ______________ problems were felt to be the purview of specialists called shamans.

29. Shamans use a knowledge of S ______________ to divine the source of problems.

GENERALIZED OBJECTIVES

1. Describe the relationship which the Tungus exhibit with their reindeer.

2. What is responsible for the Tungus attitude toward childrearing?

3. Why would banishment be an almost certain sentence of death?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Trobrianders. Space is provided for you to write-in a response which can be used for the purpose of studying.

Tundra

Siberia

Tungus

Reindeer

Domestication

Fur bearing mammals

Shelters

Tiaga

Sex roles

Child rearing

Wolves

Mosquitoes

Nuclear family

Clan

Clothing

Senior respect

Social control

Childbirth

Illness

Bride price

Bride service

Sing

Arctic hysteria

THE CHEYENNE

BRIEFING SHEET

The Cheyenne Indians are representative of what has been termed plains culture. At one time they practiced horticulture; with the introduction of the horse they switched to a nomadic existence based upon hunting and gathering. Buffalo serve as the key element within their economic adaptation. Cheyenne culture is a warrior culture where ideal traits are linked to bravery and courage. A code of ethics and appropriate social patterns governs all aspects of their lives. Sex role divisions are rigid, yet the berdache exists for those men who cannot accept the severity of male roles. Ritual behaviour is developed, numerous ceremonies are used to influence nature, and illness. The Cheyenne have created an unusual institution called the contrary society. This group is composed of the bravest warriors; everything that they do is reversed. Their behaviour sets them apart from ordinary Cheyenne. Material culture reflects their mode of adaptation, mobility and utility are important. The Cheyenne value horses and guns. They are experts at butchering, skinning and processing animals. The Cheyenne are classified as a tribal society, wherein there exists centralized political authority. As Europeans pushed westward the Cheyenne were forced to move. A series of terrible incidents in the late 19th Century marked the end of nomadism as a way of life. The Cheyenne today live on reservations and are attempting to deal with rapid culture change brought about by the impact of contemporary technology.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the political classification for the Cheyenne Indians.
2. Identify the early economic adaptation of the Cheyenne and the animal which modified their way of life.
3. Identify the language family to which the Cheyenne belong.
4. Identify the trade items which are desired by the Cheyenne above all others.
5. Identify the name of the animal which is the chief sustenance of the Cheyenne and other Plains Indians.
6. Identify the type of hunt which the Cheyenne utilize to obtain buffalo.
7. Identify the degree of openness or closure among the Cheyenne regarding the sexual division of labor.

8. Identify the food source which was obtained by the Cheyenne with the use of weirs and wicker traps.

9. Identify the two main materials which are used to construct a Cheyenne bow.

10. Identify two animals besides the antelope which provide the basic raw materials for the Cheyenne.

11. Identify the categorization of Cheyenne clothing.

12. Identify the method or manner in which the Cheyenne wear their hair.

13. Identify the number of loosely organized bands which comprise the Cheyenne.

14. Identify the two main functions of Cheyenne ceremonial societies.

15. Identify the name of the Cheyenne society that carries thunder bows into battle.

16. Identify the name of the Cheyenne leadership organization.

17. Identify the role that Cheyenne men want to be labeled with, more than any other role.

18. Identify the name of the ritual which ranks highest in status for a Cheyenne in battle.

19. Identify where the Cheyenne believe their heaven is located.

20. Identify the importance of social control and etiquette among the Cheyenne.

21. Identify the function of self-torture among the Cheyenne.

22. Identify the Cheyenne attitude regarding women and their periods.

23. Identify the Cheyenne attitude toward male puberty.

24. Identify the type of marital residence among the Cheyenne.

PERFORMANCE ACTIVITIES

1. The Cheyenne Indians are classified as part of the P_______________ C__________________.

2. The Cheyennes were H__________________ at one time. They switched economic adaptation with the introduction of the H__________________.

3. The Cheyenne belong to the A__________________ language family.

4. G________________ are desired by the Cheyenne, above all other items.

5. The B________________ is by far the chief sustenance of the Plains Indians.

6. The hunting of the buffalo is undertaken by the Cheyenne as a C________________ hunt; no individuals are allowed to hunt as they please.

7. The sexual division of labor among the Cheyenne is R______________.

8. The Cheyenne use weirs and wicker traps to catch F________________.

9. Cheyenne bows are made of layers of H________________ backed with S________________.

10. The B________________, along with the antelope and D______________, provide most of the basic raw materials for tools.

11. Cheyenne clothing is described as particularly O________________.

12. The Cheyenne are fond of body decoration. Both men and women commonly wear their hair in B________________.

13. The Cheyenne tribe is composed of ________________ loosely organized bands, each with its own traditions.

14. Cheyenne ceremonial societies also perform M________________ and P________________ functions.

15. The Cheyenne C________________ carry sacred thunderbows into battle.

16. A young man is expected to perform S______________ T______________ in order to acquire a vision of the good luck spirits who will safeguard him.

17. Among the Cheyenne, a woman's M________________ P______________ is regarded as dangerous times.

18. Among the Cheyenne, M______________ puberty is not celebrated with special ceremonies.

19. Marriage among the Cheyenne utilizes M______________ residence.

20. The S________________ dance ceremony is an important event in the life-cycle of the group.

GENERALIZED OBJECTIVES

1. What led the Cheyenne to give up horticulture?

2. Explain the political organization of Cheyenne culture.

3. What role did horses and firearms play in culture change?

4. What was the Ghost Dance?

5. Explain the function of the Massaum Dance.

KEY TERMS

Listed below are the more important concepts and terms discussed in the Cheyenne. Space is provided for you to write-in a response which can be used for the purpose of studying.

Buffalo

Horticulture

Contraries

Thunderbows

Construction of Bows

Council of 44

10 Bands

Weirs

Horses

Sexual Division of Labor

Algonquian

Plains Culture

Berdache

Generation System

Medicine Bundle

Massaum Dance

Wounded Knee

Sand Creek

Ghost Dance

Mourning Ceremonies

Shelter

THE NUER

BRIEFING SHEET

The Nuer live in an area which is close to the border of Ethiopia and to Sudan. A flood plain from the white Nile along with some tributaries offers some water. However, the region is uniformly dry and hot. The physical build of the Nuer is morphologically suited for the sun and heat, the people are tall and dark skinned. Nuer culture is based upon the herding of cattle and the cultivation through horticultural techniques of garden plots. Millet and milk coupled with blood drained from the cattle are primary staples. Fish serves as an important source of protein. The Nuer live in tribal clusters of approximately 5,000 with an estimated total population of 300,000. An age-set pattern exists for Nuer society, this allows for an orderly division of roles. Age-sets and lineages form the basic social structure. Kindreds are important, along with an emphasis upon tradition. Descent is charted for animals (cattle) as well as humans. The Nuer are independent, and boast a rich heritage of art, music and poetry. Body decoration utilizes scarification for both men and women. The division of sex roles revolves around economic functions. Nuer culture is complex with an emphasis upon oral tradition. Semi-permanent villages correspond to water and pasture locations at distinct times or seasons of the year. Marriage is emphasized as an institution which should encourage the birth of children. Ritual behaviour involves various animistic and symbolic overtones, animal sacrifice is present. Accurate pictures of contemporary Nuer culture are difficult to obtain. The region which they live in has been hit by periodic and severe drought along with famine. In addition civil wars in Ethiopia, Somalia and the Sudan have extracted a toll. As of 1982, drought related hunger is still a major problem. Various private programs are attempting to help, but the task is greater than the resources which are being applied.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the type of economic adaptation which the Nuer use.
2. Identify the most cherished possession of a Nuer.
3. Identify the primary staple in the Nuer diet.
4. Identify what the Nuer use to wash their hands.
5. Identify the Nuer crop which is the second most important source of food.

6. Identify the importance of fish as a source of food.
7. Identify the Nuer dietary mores toward wild birds.
8. Identify the Nuer perspective regarding land rights.
9. Identify the technical term which is used to describe Nuer house construction.
10. Identify the kinship term which describes all the members of a Nuer village or camp.
11. Identify the primary functions of kinship within Nuer society.
12. Identify the Nuer pattern of social address for all the males and females of their parents' generation.
13. Identify a role, besides sex, which is of great importance to the Nuer.
14. Identify the function of a Nuer age-set.
15. Identify the Nuer perspective government or regularized authority.
16. Identify the role of the leopard-skin chief among the Nuer.
17. Identify the role of a Nuer prophet.
18. Identify the type of gift which seals most Nuer marriage ceremonies.
19. Identify the biological event which shifts relationships between a Nuer groom and his in-laws.
20. Identify the art form which the Nuer have developed to celebrate life.
21. Identify the type of structure which the Nuer sometimes build in honor of a special spirit god.

PERFORMANCE ACTIVITIES

1. The Nuer total about ____________________ people.
2. Generally, the character of Nuer relations with their neighbors is H____________________.
3. Economically, the Nuer utilize a P____________________ adaptation.

4. C__________________ are the most cherished possesion of the Nuer.

5. M__________________ is the staple food of the Nuer all of the year.

6. The Nuer wash their hands and faces in the U__________________ of their cattle.

7. M__________________ is regarded by the Nuer as the second most important food.

8. F__________________ is another significant food item for the Nuer.

9. The Nuer don't eat the plentiful wild B__________________ and their E__________________.

10. There are N__________________ permanent land rights among the Nuer.

11. The Nuer construct their houses and cattle barns from W__________________ and D__________________.

12. All the members of a Nuer village or camp are K__________________.

13. All Nuer rights, privileges, obligations, are regulated by K__________________ patterns.

14. Nuer address all the females and males of their parents' generation as M__________________ and F__________________.

15. One's A__________________ is of great importance to the Nuer.

16. Every person in Nuer society is categorized explicitly in terms of an A______________-S______________ system.

17. Nuer tribes have no true G__________________ or regularized authority.

18. The Nuer position most closely resembling political office is that of the L______________S______________ chief.

19. P__________________ sometimes arise within Nuer culture; they have had some political influence.

20. Marriage among the Nuer is sealed with a gift of C__________________ from the family of the groom to the family of the bride.

21. The B__________________ of a C__________________ causes a major shift in the relations between a Nuer groom and his in-laws.

22. The Nuer have developed the art of S________________ P__________ to celebrate when they are happy about something.

23. The Nuer sometimes build P____________________ in honor of a special spirit god.

GENERALIZED OBJECTIVES

1. The Nuer place a great deal of emphasis upon the birth of a child before altering many of the roles toward a married couple. Why?

2. The Nuer are classified as pastoralists. Why?

3. Explain the role which cattle occupy within Nuer culture.

4. What functions can "woman to woman" marriage and ghost marriage play within Nuer culture?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Nuer. Space is provided for you to write-in a response which can be used for the purpose of studying.

Ethiopia/Sudan

Nuer

Cattle

Pastoralists

Milk

Millet

Household

Kindred

Classificatory kinship system

Tribes

Leopard Skin Chief

Prophets

Bride price

Ghost marriage

Division of labor

Age Set

Ghosts

Sky God

THE NAVAHO

BRIEFING SHEET

The Navaho live in the American southwest upon 15,000,000 acres of reservation land that is dominated by a lack of water and which exhibits temperature extremes. Estimates of Navaho culture have placed the population at over 100,000. The Navaho practice horticulture and pastoralism and have evolved into an agricultural society. Sheep, goats, cattle and horses are raised. Beans, oats, wheat, melons and maize are important crops. Navaho culture emphasizes the importance of women, descent is matrilineal. Power is matriarchal for the household, while residence is traditionally matrilocal. The women help to tend the fields, and raise the children while men do the heavy labor. The clan is an important institution. Illness is thought to be the work of witches, shamans or supernatural elements. Nature is perceived as an ordered universe, while rituals attempt to demonstrate respect for order. Elaborate rituals embrace many aspects of life. Medical specialists are divided into diagnosticians called "hand tremblers" and shamans who do the actual curing. Rituals frequently use dry paintings, these are sacred designs made out of corn meal and crushed minerals. A fear of witches and death is present. The supernatural world is populated by two categories of beings, the holy people and the earth surface people. Songs are commonly employed as part of ritual behaviour. Shelter consists of the primary winter home or hogan and the summer shelter called the Ramada. Today, the Navaho are attempting to mesh contemporary culture with traditional values. A large power project and the strip mining of coal has been a source of revenue for the tribe, but it has impacted both positively and negatively upon the social and ecological habitat. The Navaho have constructed a community college where traditional cultural values as well as contemporary skills are taught. Chronic problems related to health and alcoholism are apparent.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the geographical region where the Navaho reside.
2. Identify the earlier form of economic adaptation prior to horticulture or animal herding.
3. Identify the cultural grouping that retreated as the Navaho came into other regions of the southwest.
4. Identify the type of animal that introduced raiding as a way of life.

5. Identify the animals which modified the economic adaptation towards a blend of horticulture and pastoralism.

6. Identify the name of the forced movement of Navaho prisoners in 1864.

7. Identify the name of the illiterate trapper/soldier who starved the Navaho into captivity.

8. Identify the pattern of treaty obligations which the U.S. government has exhibited with its dealings with the Navaho since the treaty of 1868.

9. Identify the approximate population size of the Navaho today.

10. Identify the amount of land which the Navaho have as part of their designated reservation.

11. Identify the resource which is plentiful in the mountains but in short supply in the lowlands.

12. Identify 6 crops which are important.

13. Identify the animal which is raised for wool and pelts.

14. Identify the type of metal crafting that makes Navaho ornaments famous.

15. Identify the commercial center which has been the traditional link between the Navaho and the outside world.

16. Identify the name for the permanent house.

17. Identify the name for the summer shelter.

18. Identify the role which men assume in regards to the fields.

19. Identify the role that women assume in regards to the fields.

20. Identify who is supposed to watch and look after the flocks.

21. Identify who are the weavers.

22. Identify who controls the money, property and personal items.

23. Identify the pattern of descent which is used for inheritance.

24. Identify the traditional pattern of residence after marriage.

25. Identify the types of joking and avoidance relationships which exist for relatives by marriage.

26. Identify the night way ceremony and the grandfather of monsters and the female divinity.

27. Identify the traditional attitude towards personal names.

28. Identify the traditional beliefs about the cause of disease.

29. Identify the most frequest type of medical diagnosis and what the specialist is called.

30. Identify the role of the curer and what he is called.

31. Identify the correct term for the sacred designs which are used for ceremonial purposes.

32. Identify the Navaho attitude toward rules and the universe.

33. Identify the Navaho attitude towards witches.

34. Identify the Navaho attitude towards death.

35. Identify the name of the most important of all Navaho myths.

PERFORMANCE ACTIVITIES

1. The Navaho are located in the S_______________.

2. The Navaho at one time were nomadic H_______________ and gatherers.

3. The P_______________ indians retreated as the Navaho expanded.

4. The introduction of the H_______________ reintroduced raiding.

5. The introduction of S_______________ and G_______________ changed the economic adaptation.

6. The L_______________ M_______________ of 1864 helped to solidify Navaho culture.

7. K_______________ C_______________ helped to defeat the Navaho by destroying their food supply.

8. The U.S. government has not H_______________ many of the treaties which were made from 1868 to present times.

9. The approximate population size of the Navaho is estimated at ________________.

10. The Navaho have ________________ million acres.

11. W_______________ is plentiful in the mountains but in short supply in the lowlands.

12. The Navaho raise M_______________, B_______________, tree fruit, W_______________, alfalfa and oats.

13. The Navaho raise S_______________ for their wool and pelts.

14. Navaho S_______________ smiths are famous for the ornaments which they manufacture.

15. The T_______________ posts have been links to the outside world for the Navaho.

16. The H_______________ is the name for the permanent house.

17. The R_______________ is the name for the summer shelter.

18. M_______________ do most of the heavy work in the fields.

19. W_______________ harvest the crops.

20. Small children and the O_______________ adults herd the flocks.

21. W_______________ are the weavers.

22. W_______________ control money, household property and personal items.

23. Descent is traced for inheritance from the M_______________ side.

24. Residence is traditionally M_______________ but it can vary.

25. Joking relationships are not found between a M_______________ in-law and her son-in-law.

26. Joking relationships are present for an uncle and N_______________.

27. The Navaho use the N_______________ C_______________ as an initiation for girls and boys.

28. Personal names are thought to have special P_______________.

29. Disease is felt to be caused by the S_______________.

30. The H_______________ trembler is a diagnostician.

31. The S______________ is the treatment specialist.

32. D______________ painting is the term which describes the sacred designs which are used in ceremonials.

33. The Navaho believe that prayers must follow R______________ and that the universe is ordered.

34. W______________ are felt to be part of the real world of the Navaho.

35. The Navaho F______________ death.

36. The O______________ myth is by far the most important of all Navaho myths.

GENERALIZED OBJECTIVES

1. What factors led the Navaho to develop a horticultural-pastoral mode of adaptation?

2. Why was Kit Carson able to use a small force to defeat the Navaho?

3. Navaho culture appears to be in conflict with American tradition relative to sex roles. How will this create additional conflict within Navaho culture as the tribal council assumes more authority?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Navaho. Space is provided for you to write-in a response which can be used for the purpose of studying.

Southwest

Pueblos

Horses

Sheep/goats

Firearms

Weaving

Water

Long March

Kit Carson

Descent

Residence

Hogan, Ramada

Maize, squash

Silver smithing

Trading Post

Sex roles

Child rearing

Joking relationships

Avoidance relationships

Clans

Night way

Disease

Hand tremblers

Shamans

Tribal council

Dry paintings

Prayers

Death

Surface people

Holy people

Changing woman

Origin myth

THE JIVARO

BRIEFING SHEET

The Jivaro Indians live in the Amazon Basin. The habitat is considered as a tropical rain forest. A wide variety of flora and fauna are found in this setting. Horticulture is the primary source of food; hunting and gathering supplement the cultivated diet. Monkeys, birds, rodents, fish and large game help to furnish protein. A species of pig is commonly hunted. The population of the Jivaro has been estimated at 20,000. Traditional communities are based in long houses. These are called Jivarias. Members of a kindred live inside the longhouse; men and women at different ends with young children residing with the women. Jivarias are relatively static; the primary motivation for movement usually relates to the fertility of the garden plots. After a number of years of cultivation the plots are not as productive. Material culture emphasizes a relatively large number of items. Containers are both manmade and natural. Men are the spinners and weavers of cotton. Women tend the garden plots. Cotton garments are worn by both sexes; neck rings, headbands and armlets are frequently fashioned from fur, feathers and shell materials. Men spend more time on personal adornment than the women. Warfare, raiding and violence are a way of life. All are linked to the blood feud, revenge,and an attempt to gain spiritual powers. Polygyny is common because of high male mortality. Kinship and support of the local group is emphasized. The Jivaro separate common illness from illness related to the soul. Belief in animal reincarnation is present. Shamans are important for the well being of the group. Individual Jivaro attempt to gain power from spiritual forces. Disease, alcohol, and other negative traits have exerted pressure on contemporary populations.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the most important food staple in the diet of the Jivaro.
2. Identify four plants which serve as part of the diet for the Jivaro.
3. Identify one non-food crop besides cotton that is grown by the Jivaro.
4. Identify the type of horticulture which is practiced by the Jivaro in clearing the land.
5. Identify the type of house which the Jivaro use.
6. Identify two activities which the Jivaro men use to fill their spare time which relate to cloth.

7. Identify the name and function of the nearest thing to a chief.

8. Identify who the Jivaro were normally engaged in blood feuds with, i.e., commonly.

9. Identify the Jivaro name for a shrunken head.

10. Identify the term for multiple wives among Jivaro culture, and be able to explain why it was common.

11. Identify the primary function of marriage as defined from a Jivaro perspective.

12. Identify the function of drugs in association with childbirth.

13. Identify the classification of colds, fever, and dysentary by the Jivaro.

14. Identify the most common method of curing employed by Jivaro shamans.

15. Identify and explain the Jivaro attitude toward reincarnation; what form does re-birth take?

16. Identify what the soul is called and how one can acquire it within Jivaro culture.

17. Identify the political classification for the Jivaro.

18. Identify where the Jivaro live.

19. Identify the estimated population size of the Jivaro.

20. Identify the basic subsistence items in the diet of the Jivaro.

21. Identify the weapon which is favored by the Jivaro in the hunting of small game.

PERFORMANCE ACTIVITIES

1. The Jivaro live in the A______________ basin of South America.

2. The Jivaro are thought to number around __________________.

3. The basic subsistence of the Jivaro is in the G________________ C______________ cultivated by women.

4. The B______________ is used by the Jivaro to hunt S____________ game.

5. The day-to-day mainstay of Jivaro subsistance is the M____________ root.

6. M________________, S________________ P________________, S________________, and P________________ are cultivated.

7. Cotton and T________________ are the principal nonfood items grown by the Jivaro.

8. S________________ and B________________ is the typical method for clearing a garden.

9. The Jivaro live in a L________________ H________________ which contains a number of patrilineally related families.

10. Jivaro men fill their spare time by S________________ cotton thread and W________________ cloth.

11. The nearest thing to a chief is the W________________ leader, or C________________.

12. Most Jivaro were normally involved in blood feuds against other communities of J________________.

13. The Jivaro name for the shrunken heads is T________________.

14. P________________ is a common form of marriage because of the numerical predominance of women in Jivaro society.

15. The Jivaro are very fond of children and regard the main purpose of M________________ as having children.

16. The Jivaro use a D________________ to deaden pain during childbirth.

17. The Jivaro classify colds, fever, and dysentary as N________________ S________________.

18. Jivaro shamans cure by S________________ the offending disease spirit from a patient.

19. Reincarnation or rebirth in an A________________ form is an important belief among the Jivaro.

20. Among the Jivaro, the vision quest is an integral aspect of acquiring the A________________ or soul.

GENERAL OBJECTIVES

1. What cultural factors contribute to the unending cycle of violence in Jivaro culture?

2. Why does polygyny appear in Jivaro culture?

3. What is a tsantsa, and how does its power influence the supernatural balance?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Jivaro Indians. Space is provided for you to write-in a response which can be used for the purpose of studying.

Jivaro

Amazon

Tsantsa

Cotton

Curare

Jivaria

Polygyny

Shamans

Reincarnation

Souls

Vision quest

Gardening

Manioc

Glow gun

Tribe

Blood feud

Curaka

Tobacco

Plantain

Montana

THE NOOTKA

BRIEFING SHEET

The Nootka Indians live on Vancouver Island in British Columbia. They are classified as belonging to the Northwest Coast Culture. The Nootka Indians live in a habitat which is temperate and full of plant and animal life. There is an abundance of game both large and small. Elk, deer, bear, duck, geese, heron and grouse are examples, while salmon, and shellfish serve as food items which can be accumulated as a surplus. Halibut, herring and cod supplement their diet. Cedar serves as their favored wood. It is used in their plank houses and sea-going canoes. Sea lions, whales, otters, and porpoises are also present in large numbers. The size of the seagoing canoes allows the taking of large sea mammals. Material culture is elaborate and complex, it is composed of thousands of items. Specialization of tools for specific activities is relatively common. Woodworking is advanced among the Nootka. Houses are usually 40 to 100 feet in length. They are generally arranged in summer and winter village sites. Household lineages are the basic social and political units. Relative rank and status are important. Primogeniture is practiced in Nootka society. Social status is individualized rather than arranged in a class structure. Status is inherited or ascribed in a variety of ways, certain titles and names are linked in this fashion. Chiefdoms are present. Surplus food and items are given to the chief who is responsible for redistribution. The Potlatch is one of the most important ceremonies, it serves to validate rank. Marriage is conceived of as an aliance between families. Rites of passage are present for young girls but not the boys. Polygyny is accepted as a form of marriage. Ritual behaviour is used to secure control of luck, nature and illness or sickness. Shamans are found in Nootka society. The Nootka were extremely proficient at warfare. Today, the Nootka are fisherman and are attempting to retain part of their traditional culture while participating in a pluralistic Canadian culture.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the primary economic function of a Nootka chief.
2. Identify the way in which competitiveness is channeled for the Nootka.
3. Identify the name for one of the most important ceremonies, where items are given away.
4. Identify the method by which Nootka babies are carried after they are born.

5. Identify the Nootka attitude toward twins.

6. Identify the Nootka attitude toward the punishment of children within Nootka society.

7. Identify the Nootka attitude toward marriage.

8. Identify the relative frequency of divorce among the Nootka.

9. Identify the Nootka attitude toward death.

10. Identify the relationship between the role of a Nootka chief and the incipient beginnings of a priesthood.

11. Identify the nature of the illnesses which Nootka Shamans are called upon to cure.

12. Identify the common source of all trouble among Nootka culture.

13. Identify the favored technique or strategy in a Nootka attack.

14. Identify the Nootka attitude toward polygyny.

15. Identify what area the Nootka are found in, i.e., what country.

16. Identify the anthropological classification of Nootka culture according to geographical region.

17. Identify the name of the most important fish for the Nootka.

18. Identify one type of fish preservation practiced by the Nootka.

19. Identify a skill common to all Northwest cultures based upon the availability of cedar.

20. Identify the type of houses which the Nootka construct.

21. Identify the fundamental social and political units which form the basis of Nootka society.

22. Identify the two basic principles which govern the interaction of any two Nootkas.

23. Identify the importance of primogeniture for the Nootka.

24. Identify the two major divisions for social stratification within Nootka culture.

PERFORMANCE ACTIVITIES

1. The Nootka are classified by anthropologists as belonging to the N__________C__________ culture.

2. S__________ and the devices which are used to catch them are important in Nootka culture.

3. The Nootka developed a number of different ways to preserve fish. They are S__________ and D__________.

4. W__________ is a common skill within Northwest Coast culture.

5. The Nootka constructed P__________ houses which were quite large.

6. In each Nootka house resides a group of families who are related P__________.

7. Household L__________ form the fundamental social and political units of Nootka society.

8. Two basic principles govern the interactions of any two people; these are R__________, and C__________ of R__________.

9. The E__________ son was considered by the Nootka to be the most important. This is called primogeniture.

10. There is a primary division of Nootka society between F__________ and S__________.

11. A Nootka chief's function is to R__________ goods, a not unusual feature in the primitive world.

12. Competitiveness in Nootka society when displayed usually revolved around trying to G__________ away objects.

13. P__________ is the name for the complex ceremonial feasts which were important to the Nootka.

14. New babies are bound in C__________ B__________.

15. The Nootka regard the birth of twins with mixed feelings; they require isolation of the parents and twins for __________ years.

16. P__________ punishment of children within Nootka society was virtually unknown.

17. Marriage among the Nootka is conceived of as a formal alliance between two F________________ G________________, rather than between two individuals.

18. Among the Nootka, divorce is C________________.

19. Death inspires G________________ fear among the Nootka.

20. Nootka society was somewhat unique in that chiefs also exhibited some of the traits associated with a beginning P________________.

21. Nootka shamans are called to cure only S________________ illnesses.

22. W________________ is believed to be a common source of trouble.

23. The Nootka favor a well prepared N________________ assault when engaged in warfare.

24. Polygyny is rare; only a man of W_____________ _____ practices this form of marriage.

25. The Nootka are located in B________________ C________________.

GENERALIZED OBJECTIVES

1. What role does the richness of the habitat play for the Nootka.

2. Salmon is generally identified as the single most important fish, why?

3. What function does a potlatch serve?

4. Cedar can be carved and split easily, it is relatively soft and is resistant to insects. Can you explain how the properties of this tree influenced the development of material culture?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Nootka. Space is provided for you to write-in a response which can be used for the purpose of studying.

Northwest Coast culture

Salmon

Smoking, drying

Woodcarving

Lineage

Potlatch

Chief

Status

Primogeniture

Death

THE TROBRIAND ISLANDERS

BRIEFING SHEET

The Trobriand Islands are located close to the Southern portion of New Guinea. They belong to what has been termed Melanesian society. The geographical and geological composition of the islands have forced the Trobrianders to develop a reciprocal trade pattern. Trade for stone, clay, rattan and bamboo redistributes traits which are absent on some islands. The Kula Ring, a ceremonial manifestation of trade and reciprocity symbolizes cooperation among the islands. Economically, the Trobrianders are classified as horticulturalists. They grow yams, taro, bananas, sweet potatoes, and coconuts. Surplus fish from the coastal regions are exchanged for surplus garden products from the interior. Kinship is matrilineal, while leadership within households is generally patriarchal. Status and power are bestowed to individuals through their clan, sub-clan, village and family affiliation. Women have a high status. Rank and status determine the form of interaction between Trobrianders. A generalized kinship terminology is employed within the village. Members of one's parents generation are addressed as mother and father, while the members of ego's same generation are labeled as siblings. Magic pervades all activities of life. No strict rites of passage exist for Trobriand young people to mark puberty. However, siblings of the opposite sex must practice rigid avoidance after puberty. Sexual freedom outside of incest is accepted. Cross cousin marriage is the idealized form. A fear of ghosts and magic is present. Today, outside culture traits are changing traditional life styles.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify where the Trobriand Islands are located.

2. Identify the name of the cultural group to which the Trobrianders have been linked.

3. Identify the racial groups which comprise the ancestral gene pool for the islanders.

4. Identify the economic link between geography and economic adaptation.

5. Identify the physical configuration of a Trobriand village.

6. Identify the role which a clan occupies.

7. Identify the kinship system which labels individuals in Trobriand culture.

8. Identify three food staples for Trobriand culture.
9. Identify the pattern of inheritance and descent.
10. Identify the function and name of the symbolic exchange of gifts between islands.
11. Identify the role that status and rank play for the Trobrianders.
12. Identify the attitude toward magic and ghosts.
13. Identify the function of polygyny for chiefs.
14. Identify the relative who is believed to be the true guardian of a child's destiny.
15. Identify the ideal pattern of marriage for Trobrianders.
16. Identify the Trobriand attitude toward incest.
17. Identify the Trobriand attitude toward death.
18. Identify what the Trobrianders did with the dead.
19. Identify the Trobriand attitude toward property in marriage.
20. Identify the label for those who were believed responsible for evil.
21. Identify the Trobriand custom concerning contact between siblings of the opposite sex after puberty.
22. Identify the Trobriand attitude toward sexual freedom for the young.

PERFORMANCE ACTIVITIES

1. The bulk of the Trobriand population lives on one large island, K______________, which is 30 miles long and quite narrow.
2. The Trobrianders live in two major geographical zones, some along the coast and others I______________.
3. In the Trobriands, I______________ villages are typically built on level ground around a P______________.
4. Y______________ storehouses surround the central area of the village.

5. Most Trobriand dwellings or individual family huts are S__________ and contain only a N__________ family.

6. The Trobriander's dwelling units are primarily S__________ places, with most of the day to day living taking place out of doors and under the trees.

7. Trobriand children, normally born in their father's village, refer to all the older men and their wives as F__________ and M__________; those of their own age are called by sibling descriptions.

8. The Y__________ is the foremost staple; the quality and size of a crop help to determine status among the Trobrianders.

9. Kinship among the Trobrianders is counted from the M__________ side of the family for inheritance.

10. The K__________ R__________ is based upon cooperative social bonds as well as pragmatic economic needs.

11. Among the Trobriander's, a person of rank must always be in such a position that his or her H__________ is higher than that of a person of lesser rank.

12. Among the Trobrianders, the C__________ obtains wives from lesser villages.

13. M__________ R__________ and ceremonies pervade all of the activities of the Trobrianders.

14. The Trobrianders believe that the true guardian of a child's interests in relation to the rest of the descent kindred is the M__________ B__________.

15. The Trobrianders bury the fresh umbilical cord of a child three days after the delivery in the G__________.

16. P__________ residence is usually practiced after marriage.

17. Except for the strict prohibition against I__________, there is no restriction on sexual activity.

18. Within the Trobriand household, there is no C__________ property.

19. The Trobrianders are part of what has been termed M__________ culture.

20. The Trobriand Islands are located close to N__________ G__________.

21. The Trobrianders fear the G______________ of the dead.

22. The use of M______________ pervades all aspects of Trobriand culture.

23. The P______________ form of leadership is present.

24. Chiefs practice P______________ as a form of marriage.

GENERALIZED OBJECTIVES

1. What function does the Kula Ring perform?

2. How did geography encourage the Kula Ring?

3. The Trobrianders have placed a great deal of dependence on yams. How has this influenced other aspects of their culture?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Trobrianders. Space is provided for you to write-in a response which can be used for the purpose of studying.

Taro

Bananas

Yams

Sweet potatoes

Coral

Kula ring

Melanesia

New Guinea

Matrilineal

Patriarchal

Marriage

Property

Clans

Chiefs

Headman

Magic

Ghosts

Sorcerer

THE TAHITIANS

BRIEFING SHEET

The Tahitians live in the Society Islands. Their culture is based upon a horticultural mode of economic adaptation linked with fishing. The fishing technology utilizes traps, nets, wiers, spears, hooks, harpoons, and fish poisons. Crop production centers on coconut, breadfruit, taro, yams, sweet potatoes, bananas, plantains, sugar cane and gourds. Pigs and chickens serve as an additional source of animal protein. Polynesian technology does not utilize metal or clay, tools have to be constructed of shell, stone, bone or wood. Ocean going craft ranging from small dugouts to voyaging canoes of 100' in length are found within Tahitian culture. Navigation is reckoned by the stars and their position along with the sun and moon. The extended family is important. Patrilineal descent is the rule, however matrilineal lines are also traced. Status is linked to ascription. Primogeniture is practiced. Differential status exists, however the degrees are among kindred. Special power of Mana is ascribed. A Marae or shrine serves as the ritual center for each family. Recreation consists of feasts, games and dancing. Music is well developed. Rituals accompany birth, puberty, education, marriage and death. A pantheon of gods covering a variety of functional areas is the norm. Prayer to the gods is relatively frequent. Contemporary Tahiti is a multi-ethnic society. The island grouping is part of France. Cement block houses have replaced much of the traditional construction. Outboard motors and fiberglass canoes coupled with scuba equipment are used in fishing. The motorcycle is now a major cause of injury. Native Tahitians have been influenced by 20th Century technology; however it is still possible to eat breadfruit, taro, yams, fish, pig, coconut and bananas, and to see many aspects of traditional culture which have survived. Music, the arts and folklore are still vital to many Tahitians.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the language family to which the Polynesian language belongs.
2. Identify the size of the Polynesian population of Tahiti at the time of initial European contact.
3. Identify the name of several important food plants.
4. Identify the name of the most versatile domesticated plant.
5. Identify the name of the most important single food.

6. Identify the name of the traditional Tahitian drink.

7. Identify the name of the cloth which is made by beating the bark of mulberry trees.

8. Identify the name of the science which the Tahitians have developed to help with navigation.

9. Identify the device which the Tahitians use to cook with.

10. Identify the name of the spiritual force which Tahitians believe is possessed by all individuals.

11. Identify the name of the ritual seat of power among the Tahitians.

12. Identify the relationship between etiquette and social stratification among the Tahitians.

13. Identify the best known feature of social conduct in Polynesia.

14. Identify the Tahitian God of War.

15. Identify three Tahitian weapons of war.

16. Identify the food taboo that affects Tahitian males after they reach puberty.

17. Identify the attitude toward body decoration.

18. Identify the name of the practice whereby the eldest son assumes power and responsibility.

19. Identify the name for individual shrine centers.

20. Identify the way in which descent is traced.

21. Identify the name for the islands where the Tahitians live.

PERFORMANCE ACTIVITIES

1. The Polynesian language belongs to the M_______________ Polynesian family.

2. At the time of European discovery, Tahiti had a population of _______________.

3. The S_______________ is used as an important source of food for the Tahitians.

4. The C______________ palm is the most versatile domesticated plant.

5. The B______________ is the most important single food in Tahiti.

6. The Tahitians grow T______________, Y______________, sweet potatoes, bananas, plantains, sugar cane, and C______________.

7. The pepper tree is used to make K______________, a slightly intoxicating drink.

8. The paper mulberry bark is cultivated to make T______________.

9. The Tahitians have no mechanical navigation devices, but depend upon their knowledge of geography and A______________.

10. Among the Tahitians, cooking is done mainly in an E______________ O______________, a stone lined pit which is preheated.

11. The Tahitians believe that a kind of spiritual force or power is possessed by all individuals. This is called M______________.

12. The M______________ is a ring of stone seats which designate status and social prestige according to placement.

13. Etiquette and general social conduct are tied to religion and R______________.

14. Possibly the best known feature of social conduct in Polynesia is associated with the idea of T______________.

15. O______________ is the Tahitian God of War.

16. Weapons of war are S______________, Javelins, S______________, short wooden swords, and C______________.

17. After puberty, Tahitian M______________ cannot eat food that is cooked by women.

18. B______________ decoration is practiced by men and women.

19. P______________ is practiced; this implies that the first-born son has power and authority.

20. Each family has its own M______________.

21. Tahitians trace descent from the M______________ and F______________ lines.

22. The name for the islands where the Tahitians live is the: S______________ Islands.

GENERALIZED OBJECTIVES

1. What function did the pattern of etiquette play in guiding Tahitian society?

2. How did the Marae reflect status and power?

3. What function did primogeniture play?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Tahitians. Space is provided for you to write-in a response which can be used for the purpose of studying.

Society Islands

Mana

Breadfruit

Coconut

Navigation

Oro

Canoes

High Islands

Low Islands

Puberty

Taboo

Tapa

Marae

Ari'i

Descent

Status

Fishing

Shelter

Cooking

Death

Birth

THE RWALA BEDOUIN

BRIEFING SHEET

The Rwala live in the interior regions of Saudi Arabia. Their traditional culture is based upon nomadic pastoralism, utilizing camels, goats and sheep. Animals are taken to areas where pasture or grazing is possible. Infrequent rain, makes movement a way of life. Horses are valued as objects of status and value. Material culture is diverse with a multiplicity of objects. Tents serve as the shelters, they are generally quite large. A rigid sex role interpretation divides the work and leisure activities of men and women. The Rwala regard women as important but they also attach a lower status to them. Women don't have the same rights as men, however they do control their own property. Food consists of coffee, tea, seeds, bread, goat meat, camel, sheep, roots, tubers and berries, when available. A chiefdom exists with leadership and status traced to heriditary connections. Kinship is all important. Rwala names for the men reflect kinship ties. Initiation ceremonies are utilized for girls and boys. Faith in Islam is regarded as a duty. Acknowledgement of Islam is considered as part of the everyday life cycle of the group. The Rwala today have been influenced by the vast wealth which has come into Saudi Arabia. They are attempting to merge contemporary culture traits with their traditional values.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the migration pattern of the Rwala.
2. Identify the country where the Rwala live.
3. Identify the animal which is the basic preoccupation of the Rwala.
4. Identify the sex of the camel which has the greatest endurance.
5. Identify the dual roles which Rwala males must perform.
6. Identify the name of the animal which is more highly prized than any other animal among the Rwala.
7. Identify the practice toward male foals among the Rwala.
8. Identify the virtue that is considered important among the Rwala.
9. Identify the substance which is used to wash human hair among the Rwala.
10. Identify the decoration which adorns most Rwala women on their lips, cheeks, nose, forehead, breasts and belly with small circles and triangles.

11. Identify the favored form of marriage among the Rwala.

12. Identify the chattel which a Rwala sheikh is likely to own.

13. Identify the Rwala occupation which is likely to have a caste-like status.

14. Identify the marital custom which the Rwala practice to seal a marriage.

15. Identify the marital form which is available to the Rwala, beyond monogamy.

16. Identify the Rwala attitude toward divorce from the standpoint of a male.

17. Identify the mechanism and time required for divorce among the Rwala.

18. Identify the Rwala term which means "Son of."

19. Identify the Rwala ritual which takes place for males between 3 and 7 years of age.

20. Identify the three major functions for women among the Rwala.

21. Identify the garments with which the Rwala cover the dead.

22. Identify the Rwala belief toward sins and death in battle.

23. Identify the two forms of afterlife for the Rwala.

24. Identify the Rwala or Islamic name for God.

25. Identify the three stages of religious evolution according to Islam.

26. Identify the three basic tenets of Islam for the faithful.

27. Identify the name of the Islamic book which is regarded as the traditional authority on all legal problems.

28. Identify the five pillars of Islamic faith.

PERFORMANCE ACTIVITIES

1. The Bedouins are the pure N____________ of the interior desert.

2. The Rwala Bedouin live in the northern part of S____________ A____________.

3. The basic occupation and preoccupation of the Rwala is the care and protection of their C_______________.

4. F_______________ C_______________ have more endurance than males.

5. Bedouin herders must also be W_______________ to protect themselves against raiders.

6. A_______________ H_______________ are highly prized more than other animals.

7. M_______________ F_______________ are usually killed if a stallion already exists for the group.

8. H_______________ is considered as a great virtue among the Rwala.

9. The hair is frequently washed in camel's U_______________, which is believed to destroy lice, cure itching, and make the hair glossy.

10. Most Rwala women are T_______________ on the lips, cheeks, nose, forehead, breasts and belly with small circles and triangles.

11. The favored form of marriage among the Rwala is P_______________ C_______________.

12. A Sheikh among the Rwala is likely to have S_______________. However, the term does not necessarily mean total, permanent bondage, because these individuals have the right to choose another master if mistreated.

13. A caste-like profession among the Rwala exists for the camp I_______________.

14. The Rwala practice the custom of a D_______________ in marriage.

15. P_______________ is sanctioned by Islam -- up to four wives are permitted -- but most Bedouins have only one.

16. D_______________ for a Rwala man is easy; he simply says that he is divorced and sends his wife back to her parent's tent.

17. A woman cannot marry if she leaves her husband until she receives word that he has pronounced that they are D_______________ and _________________ days have passed.

18. Among the Rwala, I_______________ means "Son of."

19. The Rwala practice C_______________ between 3 to 7 years of age.

20. Rwala girls are taught that their sole function is to B_______________ C_______________ and care for them and to C_______________ and perform domestic L_______________.

21. The Rwala bury their dead in their S______________ or in a linen winding sheet.

22. According to the Rwala, all the S______________ of a man killed in battle are washed away.

23. The Rwala recognize two basic forms of afterlife; one is H______________, the other P______________.

24. Islam believes in A______________ or God.

25. Moslems believe that Islam is the T______________ and final phase of a religious evolution which started with Abraham and passed through Judaism and Christianity.

26. As a faith, Islam stresses three basic principles:
O______________ of G______________, D______________
R______________, A______________.

27. The K______________ is regarded as the traditional authority on all legal problems.

28. The ritual practice of Islam is based upon five pillars of faith. These are: D______________ of F______________ in P______________
F______________ prayers, S______________ F______________,
C______________, and P______________.

GENERALIZED OBJECTIVES

1. Why do the Rwala value horses if they don't contribute directly to the economic system?

2. Why are the Rwala classified as a chiefdom?

3. Explain the function of a dowry.

4. What is meant by the term: People of the book?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Kwala. Space is provided for you to write-in a response which can be used for the purpose of studying.

Camel

Tents

Horses

Slaves

Shieks

Saudi Arabia

Transhumance

Tatooing

Iron-workers

Divorce

Circumcision

Warriors

Death

Islamic Beliefs

Koran

Five Pillars of Islam

Polygyny

Nomads

Dowry

Cousin marriage

THE ZULU

BRIEFING SHEET

The Zulu of South Africa have a complex political system that is based upon a strong centralized authority. Leadership for the state is vested in a king who receives power from the various lineages and clans, which comprise the state. All land is owned by the king, he utilizes his power to re-distribute it to chiefs who in turn parcel it out to Kraals at the local level. The kingdom exists because of the ability of the king to draw upon political, kinship and ritual powers to gain the cooperation of various elements within Zulu society. He has the power to keep a standing army, labor force, and police force as well as to call up a vast manpower reserve. Since the Zulu are confronted with external enemies, cooperation within the diverse elements within the kingdom is reinforced. The task of the king is to govern and to anticipate and control internal and external threats to the kingdom. The basic unit of Zulu society is the extended family or Kraal. This is composed of a patriarch, his wives and their children and his son's wives and their children. The Kraal fits into a lineage which in turn fits into a clan, which is part of a clan network that gives its support to the centralized political structure. Kraals raise sheep, cattle, goats and dogs. Crops consist of maize, kafir, pumpkins, sweet potatoes, water melons, sugar cane, plantains, and calabashes. Cattle measure status. They furnish dairy foods, the meat is rarely eaten. Polygyny is the ideal, with patrilineal descent and patrilocal residence at marriage. Sexual roles serve as the primary division of labor. Marriages are fully recognized after the birth of a child. Males are initiated with a special ceremony. Young men belong to military regiments. The Lobola or bride price, is a feature of marriage. Ceremonies are used to mark birth, initiation, marriage, and death. Attention is paid to spiritual forces. Shamans, witches and wizards are found in Zulu culture. Contemporary Zulu culture is marked by the institution of apartheid, a mechanism which is used to limit freedom of movement, speech and civil liberties for all who oppose the South African government's position regarding the restriction of rights related to ethnicity. The Zulu as a bantu group have suffered under the present government in South Africa.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the geographical area where the Zulu reside.
2. Identify the time period by century when the Zulu became a nation state.
3. Identify the name of the great Zulu chief who replaced Dingiswayo.

4. Identify the Zulu king who ruled for 32 years.

5. Identify the way in which the military was organized.

6. Identify the main local unit of Zulu society.

7. Identify the political term which best describes the development of Zulu society.

8. Identify the types of actions which are deemed as threatening to the survival of a state.

9. Identify the amount of territory which the Zulu inhabit.

10. Identify the physical structure of a Kraal.

11. Identify the types of animals which are raised.

12. Identify the types of crops which are raised.

13. Identify the role of cattle.

14. Identify an additional source of animal protein.

15. Identify the name of the only professionalized craft in the economy.

16. Identify the major division of labor.

17. Identify who uses the land and who owns it.

18. Identify the marriage pattern of the Zulu.

19. Identify the residence pattern and the descent pattern for the Kraal.

20. Identify the Zulu attitude toward the consumation of a marriage.

21. Identify who is allowed to herd the cattle.

22. Identify the function of the ear-piercing ceremony.

23. Identify who belongs to the Black Regiments.

24. Identify the Lobola.

25. Identify the ceremony which is held to retire the spirit.

26. Identify the role of shamans within Zulu culture.

27. Identify the role of wizards.

28. Identify the first fruits festival.

PERFORMANCE ACTIVITIES

1. The Zulu live in S______________ A______________.

2. The Zulu nation achieved nation state status in the ______________ Century.

3. The Zulu chief S______________ replaced Dingiswayo.

4. After a short period of turmoil, King M______________ was able to rule for 32 years.

5. The military is organized around conscripts from the age __________.

6. The K______________ is described as the main local unit of Zulu society.

7. The designation S______________ describes the political complexity of Zulu society.

8. The state must protect itself from actions witch threaten its leadership and from actions which pit one group against A______________ G______________, which could lead to civil war.

9. Zulu ritual and ideology are combined to create an image where the K__________ ____ well being symbolizes the well being of the nation.

10. The Zulu inhabit ______________ square miles.

11. The Kraal is a circle of several beehive-shaped huts surrounding a fenced area where C______________ are kept at night.

12. C______________, goats, S______________, fowl, and dogs are raised.

13. M______________, kafir, pumpkins, sweet potatoes, W______________, plantains, S______________ C______________, and calabashes are grown.

14. C______________ measure wealth and status. They are rarely killed, instead they furnish milk.

15. R______________ H______________ are sometimes organized to obtain wild game for the populace.

16. The profession of the I______________ worker is recognized as a skilled craft.

17. S______________ serves as the major division of labor.

18. The K______________ owns the land but the local chiefs distribute the land to Kraals who in turn use the land.

19. The Zulu practice P______________ as an ideal form of marriage.

20. P______________ descent and patrilocal residence are the norm.

21. A marriage is not consumated until the B______________ of a child.

22. M______________ are the only ones who are allowed to herd the cattle.

23. Young boys are initiated into certain roles after they go through the E______________ piercing ceremony.

24. Unmarried young men belong to the B______________ regiments.

25. The Lobola is an institution which is also termed the B______________ price.

26. The B______________ home ceremony is used to retire the spirits of the dead.

GENERALIZED OBJECTIVES

1. What are the conditions which must be met before a state can arise?

2. What factors contributed toward the success of Mpande as contrasted to Shaka, Dingiswayo, and Digane?

3. How does the Kraal fit into Zulu society?

4. What function does the king serve?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Zulu. Space is provided for you to write-in a response which can be used for the purpose of studying.

Zulu

Dingiswayo

Shaka

Zwide

Dingane - 1828

Mpande

Age graded regiments

Kraal

Chiefdom

Politicized rituals

Polygynous

Mealies

Cattle

Royal hunt

Iron workers

Land rights

Patrilocal

Patrilineal

Clans

Lineages

Kinship

Ear piercing

Black regiments

White regiments

Lobola

Bringing-home-ceremony

Shamans

Wizard

First fruits

THE
INCA

BRIEFING SHEET

The Incas dominated a population of approximately 6,000,000 subjects. Their territory encompassed part of what is now Ecuador, Peru, Chile and Bolivia. Numerous climate zones including deserts, grasslands, coastal areas, mountain plateaus, lush valleys and even jungle dictated a variety of strategies when it came to the raising of crops. The Inca utilized an agricultural mode of adaptation. Irrigation, organized labor, redistribution networks and a system of roadways helped to overcome natural obstacles. Crop production was increased with the use of fertilizer, i.e., guano, fish and excrement. Beans, maize, cereal grains, and potatoes were cultivated. Fish, turtles, pigs, dogs, muscovy ducks and guinea pigs were raised as a source of protein. The alpaca, and vicuna were for wool, while the llama served as a pack animal. Terracing, irrigation canals and aquaducts created a productive agricultural economy. State-controlled labor was used for large projects. Lineages formed the basic structure of each village. Each lineage or ayllu administered land, households were alloted land to work. The products of the soil belonged to each family. Heavy labor was usually accomplished by a collective work group. Housing for the peasantry was simple, while the nobility lived in splendor. Class distinctions were important in all activities of life. Technologically, the Inca were skilled metalurgists, engineers, stone masons, and weavers. The Inca kept records with knotted strings. Cuzco was a major city constructed by stone. Music was represented with a wide variety of instruments. Cultural groups were brought into the Inca empire, local chiefs were given Inca authority. Puberty ceremonies for girls and boys were present. Polygyny was the ideal, but it was rarely practiced except by the nobility. Shamanism, sorcery and a belief in spirits was part of traditional culture. Tombs were constructed for the nobility, smaller crypts were used for commoners. Spiritual powers were associated with places, objects and individuals. The Inca believed in a creator, Viracocha (lord) and the sun and the moon. Animal and human sacrifice were practiced. The Spanish under Pizarro were able to conquer the Inca's by killing the Inca emperor. Approximately one-half of the Inca population perished from genocide. Contemporary conditions reveal a basic division between land owners and peasants. The latter make-up the vast majority of the population. Class conflict is increasing.

NARROW OBJECTIVES

1. Identify the approximate number of subjects which were in the great Inca empire.
2. Identify the crops that were cultivated by the Inca.
3. Identify the names of two plants that were grown for their fibers.
4. Identify the name for Inca beer and the plant whose leaves were chewed with lime.

5. Identify three types of animal protein.

6. Identify the name and the process which the Inca employed to preserve meat.

7. Identify some of the agricultural techniques employed by the Inca.

8. Identify what institution was responsible for constructing many of the impressive characteristics of the Inca civilization.

9. Identify what the ayllu was and how it functioned in terms of land rights.

10. Identify the name of the cooperative work group that was responsible for planting, harvesting, roadbuilding and repair of irrigation ditches and roads.

11. Identify the redistributive nature of Inca society.

12. Identify the most important consequence of the state's redistribution of goods.

13. Identify two traits which were examples of a state imposed tax.

14. Identify the stratification system that divided Inca society.

15. Identify the role of the Quipu keeper.

16. Identify the level of technology related to metal working.

17. Identify the importance of music.

18. Identify the interior and exterior features of a peasant home.

19. Identify the kinship terminology and how it was employed for members of different generations, and sexual divisions.

20. Identify what object was used to carry babies.

21. Identify the type of puberty ceremonies for the young nobles or Inca. (male)

22. Identify the puberty ceremonies for young women.

23. Identify the manner in which the Inca nobility demonstrated that they were above the behaviour of mere mortals.

24. Identify what the Inca defined as incest.

25. Identify who had the ultimate authority in the selection of marriage partners.

26. Identify the source of disease.

27. Identify the role of shamanism.

28. Identify the attitude toward sorcery.

29. Identify the treatment of the dead.

30. Identify the importance of the sun and moon.

PERFORMANCE ACTIVITIES

1. Approximately ________________ million subjects were under the Inca.

2. Maize, P________________, grain, beans, M________________, squash, sweet potatoes, T________________, and many fruits were grown.

3. C________________ and agave were grown on the coast.

4. C________________ is the name for traditional Inca beer, coca L________________ were chewed with lime to release cocaine.

5. The Incas obtained protein from: birds, wild R________________, guanaco, deer, guinea pigs, D________________, and muscovy D________________.

6. When large animals were butchered, the meat was cut into strips and dried. Charqui is the same as the English word J________________.

7. The Inca used I________________ canals and aqueducts to irrigate the land.

8. T________________ was employed to make use of much of the land along the slopes of the highlands and the coastal valleys.

9. F________________ in the form of guano was used to improve the quality of the soil.

10. S________________ controlled labor was responsible for many impressive characteristics of the Inca civilization and its predecessors.

11. The ayllu were actually L________________, they controlled the land in each village and allocated and redistributed it when it was necessary to balance the distribution.

12. The M________________ was the name of the cooperative work group.

13. The state functioned because it was able to utilize surplus L________________ and military conscription.

14. The redistributive nature of the state was symbolized by the storehouses or graineries which were available to I________________ or F________________ in time of need.

15. The most important consequence of the redistribution of goods was the circulation of products from one distinct E______________ zone to another.

16. C______________ as well as handicraft items and labor were taken as tax for the larger empire.

17. Inca society at the height of its splendor was becoming increasingly E______________.

18. Ornamentation was largely restricted to the U______________ class.

19. The Inca were unsurpassed in the manufacture of C______________, it has never been surpassed.

20. The quipu keeper use C______________ with knots to record information.

21. M______________ particularly gold and silver working was advanced.

22. M______________ was one of the fine arts of the Inca.

23. Inca peasants lived in homes that were without C______________, thus the interiors were smoky.

24. Kinship address reflected G______________ and S______________ differences.

25. Babies were carried in C______________ until ready to be weaned.

26. Puberty ceremonies for the nobles were usually of several weeks duration, they consisted of: C______________ drinking, ordeals and tests of S______________.

27. Noble boys were given B______________ C______________, W______________ and had their ears pierced at their group puberty ceremonies.

28. Girls' puberty ceremonies were individualized, F______________, B______________, and seclusion were normally a part of the rituals.

29. Inca nobility sometimes married their S______________ to show that they were above the behaviour of mere mortals.

30. The peasantry was not allowed to marry any relative closer than a F______________ cousin.

31. P______________ had the ultimate authority to select marriage partners.

32. D______________ was thought to be caused by supernatural powers.

33. S_______________ was practiced by local folk curers.

34. S_______________ were greatly feared.

GENERALIZED OBJECTIVES

1. What role did the state play in regards to the coordination and use of labor?

2. What factors led to the demise of the Inca empire?

3. How did the Inca raise crops in lands that were difficult to farm?

4. What function did the road play in keeping the Inca empire together?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Incas. Space is provided for you to write-in a response which can be used for the purpose of studying.

Inca

Chavin

Andes

Soroche

Nazca

Mochica

Chimu

Cuzco A.D. 1200

Beans

Chicha

Coca

Charqui

Fertilizer

Roadways

Ayllu

Minga

Curaca

Redistributive organ

Taxes

Textiles

Quipu keeper

Music

Metalurgy

Puberty

Sorcerers

Shamans

Sun

Moon

Viracocha

THE ASHANTI

BRIEFING SHEET

The Ashanti are a horticultural group that number approximately 200,000 people. They are ruled by a king who is supported by a theocratic tradition. Lineages convey status, wealth and power. The Ashanti have a court system and a system of representation for elements within the population. Pottery, weaving, and iron working are present. Polygyny is a favored form of marriage. Matrilineal descent is practiced. Puberty ceremonies exist for girls. Domestic animals include: dogs, goats, sheep, pigs, chickens, and cattle. The crops are: plantains, millet, maize, yams, sweet potatoes, beans, onions, tomatoes and fruit. Two types of curing specialists are present, herbalists and shamans. A fear of ghosts and spirits is part of the culture.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify where the Ashanti are found.
2. Identify the name of the coastal area.
3. Identify the geographical features of the habitat.
4. Identify the population estimate.
5. Identify the name of the language.
6. Identify the name of 5 domesticated animals.
7. Identify the basic economic activity of the Ashanti.
8. Identify the names of at least 6 crops which are cultivated.
9. Identify the maximum number that some villages attain in population size.
10. Identify the craft that produces iron implements.
11. Identify how pottery is made.
12. Identify how cloth is produced and who are the sole weavers.
13. Identify the device for sending messages.
14. Identify the marriage type.
15. Identify the pattern of descent.

16. Identify the practice and role of slavery.

17. Identify the name of the kinship system which best describes the Ashanti.

18. Identify the process for nominating chiefs.

19. Identify the name of the two institutions which must be consulted in important matters.

20. Identify the political-religious term which best describes the state.

21. Identify the Ashanti attitude toward murder.

22. Identify the function of the court system.

23. Identify the Ashanti attitude toward a newborn child relative to naming.

24. Identify the nature of female puberty rituals.

PERFORMANCE ACTIVITIES

1. The Ashanti are found in W_______________ Africa.

2. The G_______________ C_______________ consists of variable climate zones, these include: mountains, forests, grasslands and coastal areas.

3. The Ashanti live in an area that is F_______________ and partly mountainous.

4. Approximately _______________ people makeup the Ashanti population.

5. The Ashanti speak a single language called T_______________.

6. Domestic animals include dogs, G_______________, C_______________, sheep, pigs and cattle.

7. H_______________ is the basic economic activity of the Ashanti.

8. Plantains, M_______________, yams, sweet potatoes, millet, beans, onions, tomatoes and fruit, comprise part of the diet of the Ashanti.

9. Villages can contain as many as _______________ people.

10. Iron-working by the village B_______________ is considered as a specialized craft.

11. Pottery is made by H_______________ molding.

12. Cloth is produced on a loom, M_______________ are the sole weavers.

13. T_______________ D_______________ can send messages as rapidly as a telegraph.

14. The household is often P_______________.

15. Descent is M_______________.

16. S_______________ was practiced by the Ashanti.

17. The C_______________ kinship system describes the Ashanti method of classification.

18. The Ashanti use E_______________ to nominate a chief.

19. The Ashanti have created two institutions, the council of E____________ and the organization of Y_______________ M_______________.

20. The state is viewed as a T_______________.

21. M_______________ is defined as the most abhorent of all criminal acts.

22. A C_______________ system exists to help settle disputes.

23. The Ashanti term newborn babies as G_______________ children.

24. Puberty rituals are held only for G_______________.

25. P_______________ was legal and was common as a marriage form.

26. Two types of curing specialists are present, i.e. H_______________, and W_______________ doctors.

27. The Ashanti believe in a C_______________ and the spirits of places and things.

GENERALIZED OBJECTIVES

1. Describe the importance of women.

2. What function did the organization of young men and the council of elders play?

3. What reasons were behind "ghost children" and "pot children"?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Ashanti. Space is provided for you to write-in a response which can be used for the purpose of studying.

Ashanti

Gold Coast

King

Matrilineal

Abusa

Slavery

Housetypes

Ghost child

Puberty ceremony

Crow kinship system

Organization of young men

Council of elders

Talking drums

Blacksmith

Horticulture

Weaving

Polygyny

THE KINGDOM OF SIAM

BRIEFING SHEET

Thailand (Siam) is a country in Southeast Asia, it is comprised of more than 200,000 square miles with approximately 22,000,000 million inhabitants. The climate is divided into distinct seasons. Heat and rainfall are common throughout the year. Thai culture is a combination of diverse cultural influences; Chinese traits along with Buddhism and Hinduism have contributed to the socio-political structure. Cambodian, Burmese and East Indian traditions are also apparent. The society is largely rural with 85% of its population living alongside rivers or canals in the countryside. The nuclear family is the norm for most households. Crop production utilizes wet rice cultivation with the aid of water buffalo. Women in Thai culture have a great deal of status and power. Buddhism has influenced the types of food which are consumed. Life is important in traditional Buddhist perspectives, as a consequence large animals are not favored as a source of protein. Fish, shrimp and crabs contribute to the diet. Some use is made of chickens and pork products. Thailand has a monarch with a king. Political power and the welfare of the kingdom is linked to a religious system wherein spiritual power for the king is gained by his religious and social lifestyle. Temples or wats are found in all villages. The goal of most Thai males is to become a monk for at least a short period in their live. Wats serve as school and meeting houses as well as places of meditation. Buddhism is based upon following the four noble truths, and the eightfold path. Animism exists side by side with Buddhist philosophy. Thais believe that spiritual forces called Pi exist and that it is necessary to control them. Shrines and rituals are used to control Pi. Divorce and marriage are regarded as secular activities. Sickness and death are attributed to evil spirits. Social ranking is regarded as extremely important. Thailand today is a country that has the characteristics of a society that has gone through rapid cultural change. A majority of the population still resides in rural areas, however contemporary technology has created a change in lifestyle. The capital of Thailand is a modern city, yet many aspects of tradition remain. The king is regarded as the ruler of his people, however the military is the real power in the country.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the amount of territory in the kingdom of Siam (Thailand).
2. Identify the approximate number of inhabitants.
3. Identify where Thai culture is thought to have originated.
4. Identify the relationship between the king and the religious system.
5. Identify the names of two of the larger religious traditions.

6. Identify what percentage of the Thai population lives in Agricultural villages clustered along waterways.
7. Identify the physical configuration of village houses.
8. Identify the name of the animal that is used to cultivate the fields.
9. Identify three sources of protein that come from the water.
10. Identify the name for the method of rice growing.
11. Identify the procedures for rice production.
12. Identify the structure of households.
13. Identify the pattern of descent.
14. Identify the status which women occupy.
15. Identify the attitude toward child rearing.
16. Identify the relationship between status and age.
17. Identify the role of religion in marriage and divorce.
18. Identify what is believed to cause illness.
19. Identify the attitude toward animism.
20. Identify the four noble truths.
21. Identify the function of the village wat.
22. Identify where the king is placed in the universe.

PERFORMANCE ACTIVITIES

1. The kingdom of Siam covers an area of more than ________________ square miles.
2. It has approximately ________________ inhabitants.
3. Thai culture is believed to have originated in southern C______________.
4. The king is part of a religious as well as political S______________ of government.
5. Brahman as well as B______________ beliefs are part of the cultural tradition of Thailand.

6. Approximately ______________ percent of the Siamese population reside in agricultural villages of five hundred people or less.

7. Most of the population resides along the banks of R_____________ and C_____________.

8. Houses are usually perched on S_____________.

9. The W_____________ B_____________ is used in cultivating the fields.

10. F_____________, crabs, and shrimp are an important source of protein.

11. W_____________ rice cultivation is practiced.

12. R_____________ is grown in seedbeds and then transplanted to paddies.

13. The household is usually a N_____________ family.

14. D_____________ is reckoned bilaterally.

15. W_____________ have a high status.

16. Child rearing is marked by a great deal of T_____________ toward the behaviour of children.

17. S_____________ is given according to age.

18. The pronouns of the Thai language vary, according to the R___________ of the speaker.

19. Marriage and divorce are S_____________ rather than religious.

20. Sickness and illness are linked to evil S_____________.

21. Belief in spirits or A_____________ is pervasive.

22. The essence of Buddhist doctrine is summed up by the ______________ noble T_____________.

23. The state of normal existance is S_____________.

24. This state is caused by worldly or material D_____________.

25. Human suffering ceases when D_____________ is abolished.

26. Suffering ceases when the "E_____________ F_____________" path followed.

27. The W_____________ serves as the local S_____________ and the monks are the primary teachers.

28. The K_______________ is placed at the center of the universe.

GENERALIZED OBJECTIVES

1. How does the royal tradition comprise a religious as well as political structure?

2. Describe the role of women in Thai culture.

3. What outside cultural influences contributed to Thai culture?

KEY TERMS

Listed below are the more important concepts and terms discussed in Thailand. Space is provided for you to write-in a response which can be used for the purpose of studying.

Siam

Monsoon

Southern China

Buddhism

Hinduism

Brahmans

Rajasat

Sangha

Wet rice

Nuclear family

Status of women

Psi

Bun

Wats

Four Noble Truths

Eight Fold Path

Anismism

Monks

CHAN KOM

BRIEFING SHEET

Chan Kom is a village located in Yucatan, a remote area of Southern Mexico. Robert Redfield has described village culture in agricultural societies as exhibiting a folk-society orientation. The residents of Chan Kom share a common cultural tradition (Mayan) and give evidence of a community based upon symbiotic support networks. Egalitarianism is present, no one has a tremendous economic advantage. Farming is the normal occupation for all the men while women raise the children. Sisal is the main export crop, maize is grown for subsistance. Beans, maize and limited amounts of meat serve as the main items in the diet. Water comes from cenotes that are generally found near the plazas of most villages. The houses are constructed of thatch and mud. Mule, foot and horse transportation are the norm. Godparents are extremely important, they are also co-parents. Animism and Catholic beliefs exist side by side. Spirits, ghosts and witches are a part of reality for the people of Chan Kom. Today, the region has been influenced by the collapse of the sisal industry and the discovery of oil off the coast of Yucatan. The largest economic resource is tourism. Traditional culture is present in the outlying areas, however Merida has swelled to an estimated 400,000 people. Roadways, bus transportation, medical clinics and education are changing lifestyles. The area has experienced the influx of large numbers of refugees from countries to the south which are involved in civil war. The widespread poverty, the collapse of the traditional economic base (sisal) and the constant reminder of inequality have created the potential for class conflict between peasants and those whose lifestyles are better. As of 1978, family structure was still important in the Yucatan. Soft-drinks such as "Crystal Naranja" and "Coca-cola" can be found in even the most isolated areas. Cars, motorcycles, television sets and radios are now owned by some villagers. Egalitarianism within villages is no longer present. The distribution of outside traits has not been equal.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the Mexican state where Chan Kom is located.
2. Identify the type of community setting where folk-societies are located.
3. Identify the cultural group that was the direct ancestor of the villagers of Chan Kom.
4. Identify the name for the well or source of water.
5. Identify the main crop for export as of 1930.
6. Identify the basis of the subsistance economy.

7. Identify the largest center of Spanish influence (city) in Yucatan.
8. Identify the official government designation for Chan Kom.
9. Identify the common methods for transportation by villagers.
10. Identify the role of the only outsider in Chan Kom.
11. Identify the normal occupation for the men of Chan Kom.
12. Identify where the church and the cenote were located.
13. Identify the type of construction which was used for housing.
14. Identify two of the most common traditional foods.
15. Identify the "type" of clothing and how it was classified.
16. Identify the role for women.
17. Identify the three main crops.
18. Identify the type of descent.
19. Identify the role of godparents.
20. Identify the degree of class stratification beyond age and sex.
21. Identify the main belief systems for the villagers.
22. Identify who selected marriage partners.
23. Identify the basic categorization of objects and people, and how this fits into a belief system which explained illness.

PERFORMANCE ACTIVITIES

1. Chan Kom is located in the state of Y______________.
2. Folk societies are found in the V______________ of modern nations.
3. Yucatan is populated by the descendants of the M______________ Indians.
4. The C______________, a deep, circular hole contains ground water which has accumulated beneath the surface of the land.
5. S______________ is the main export crop.
6. The basis of the subsistance economy is M______________.

7. M______________ has been the center of Spanish influence in Yucatan.

8. Chan Kom is classified as a P______________, i.e., it is formally recognized as a village.

9. Robert Redfield studied Chan Kom 19____ to 19____.

10. All transportation by the villagers was by foot, horse or M__________.

11. The only outsider in Chan Kom was the S______________.

12. The C______________ or representative of the government was elected by the local villagers.

13. All men were F______________.

14. M______________ was the crop that not only furnished food, but it allowed the purchase of those items which each family could not manufacture.

15. Villages usually had a P______________ in which was located the church and the cenote.

16. The majority of houses were constructed of thatch and M______________.

17. T______________ and A______________ were common foods.

18. C______________ was the common drink.

19. Machine made cotton fabrics were generally sewn into a common outfit based upon sexual distinction, this has been termed a F______________ costume of the peasantry.

20. A woman's world was the H______________.

21. The major activity of men was the M______________ or maize field.

22. Everyone grew maize, B______________ and squash.

23. Family lines were essentially B______________.

24. G______________ P______________ were also known as co-parents.

25. There were no economic C______________ in Chan Kom, all had the same basic opportunities.

26. Catholic beliefs existed alongside F______________ beliefs.

27. Sickness was thought to be caused by W______________ and from strangers that had the evil E______________.

28. Marriage partners were selected by the F______________ of the prospective bride and groom.

29. People and things were categorized into H______________ or C______________.

30. Illness was treated by bringing back a balance between H______________ and C______________.

31. W______________ and B______________ magic were felt to be the cause of some deaths.

32. The people of Chan Kom were animistic as well as believing in a variety of G______________.

GENERALIZED OBJECTIVES

1. What factors contributed to the relative egalitarian structure of Chan Kom?

2. What function did traditional clothing play in promoting egalitarianism?

3. How did nature influence the belief system of the villagers?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Chan Kom. Space is provided for you to write-in a response which can be used for the purpose of studying.

Yucatan

Merida

Mayan Indians

Maize

Cenote

Sisal

Robert Redfield

Tortillas

Atole

Peasant costume

Male roles

Female roles

Milpa

Ejidos

Guardia

Bilateral Descent

Godparenthood

Coparenthood

"Winds"

Evil Eye

Naming

Marriage

Hot and cold

Death

Animism/nature

A VILLAGE IN INDIA

BRIEFING SHEET

Shamirpet is a village in India which was founded approximately 300 years ago. It is composed of two major religious groups, the Hindu and Moslem communities. Both appear to have reached an understanding. The village is organized around the principle of reciprocity. Castes within the Hindu community perform specific economic functions. These castes are permanent, i.e., one cannot change their position nor can one's children. Caste position is believed to be related to reincarnation or how one acted in a previous life or lives. People who were good move up in the next life, people who were bad are re-born as members of lower castes. Dietary restrictions of distinct types are present for Hindu castes and for the Moslem community. Clothing separates Moslems from Hindus. Housing is relatively spartan for both groups. Specialization of labor is found in the village. Residence patterns for castes are related to their status. Hindus attempt to live by their religious code in order to gain Dharma, this allows them to obtain a better life in the next re-birth. Puberty ceremonies exist for young girls. Marriages tend to be arranged. The husband is regarded as the master, the wife is supposed to obey. Death is attributed to physical causes, however some forms of death are not, explanation then turns to the supernatural and witchcraft.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the type of animals that are used to help cultivate the fields.
2. Identify the standard of nourishment for the community as a whole.
3. Identify the name for the priestly caste and the trading caste.
4. Identify the dietary restrictions for the Hindu and Moslem population.
5. Identify the practice of marriage within castes.
6. Identify the economic principle which underlies all caste relationships.
7. Identify the function of the town council.
8. Identify the attitude toward the sexual division of labor.
9. Identify residence and descent patterns.
10. Identify where Shamirpet is located.

11. Identify how many years ago the village was founded.
12. Identify the two major religions.
13. Identify a visible difference between the two groupings.
14. Identify where the clean castes reside.
15. Identify where the untouchable castes reside.
16. Identify what caste has the responsibility for cleaning the streets.
17. Identify the three styles of housing in Shamirpet.
18. Identify the main occupation for the men of the village.
19. Identify 7 professional specializations.
20. Identify the principle food crops.
21. Identify the three main categories for religious ceremonies.

PERFORMANCE ACTIVITIES

1. Shamirpet is a village that is located in I______________.
2. It is approximately ______________ years old.
3. Moslems and H______________ live in the village.
4. Clothing separates M______________ and H______________.
5. Moslem and Hindu castes that are defined as clean live inside the V______________.
6. U______________ castes and a group of specialized hunters live outside the community.
7. One of the U______________ castes has the responsibility for sweeping the streets.
8. Houses are of three types, according to the relative W______________ of the householder.
9. F______________ is the usual occupation.
10. Professional specialization exists, P______________ manufacture, S______________, barbering, T______________, weaving, laundering, and herding.

11. R______________ and millet are the principle crops of the region.

12. M______________, peanuts, oil seeds, tobacco and a variety of vegetables are grown.

13. Plows are drawn by B______________ along with water buffalo.

14. Goats and S______________ are kept by the shepherd caste.

15. Chickens and D______________ are popular pets.

16. The people of Shamirpet are not adequately N______________.

17. The Brahmins are the P______________ caste, the Komti are the T______________ caste.

18. All the H______________ population abstains from beef, all the M______________ population abstains from pork. Milk and clarified butter are prized by both.

19. Most of the castes perform an E______________ service.

20. Each caste practices E______________.

21. The position of caste is P______________.

22. Each of the castes are generally composed of E________ L________which function as clans, one must marry within a caste but selection must be from a different sub-grouping.

23. The village operates for its own members on the principle of economic R______________.

24. The M______________ generally are classified as having a life-style analogous to the upper castes.

25. Moslems prefer P______________ cousin marriage.

26. The town council acts as a settler of D______________ and arranges the details of village ceremonies.

27. The S______________ division of labor is rigid.

28. The normal family unit is P______________ and P______________.

29. Puberty for G______________ is marked by special rituals.

30. Death is sometimes attributed to S______________ causes.

31. Religious festivals are of three types: F______________ ceremonies, C______________ ceremonies, and village ceremonies.

32. Hindus believe in multiple R______________.

33. Hinduism in Shamirpet does not attempt to C ______________ the Moslem population.

GENERALIZED OBJECTIVES

1. Describe the role of the cast system in Shamirpet.

2. What factors have allowed the Moslem community to retain its culture?

3. What function or role does religion play in regards to diet?

KEY TERMS

Listed below are the more important concepts and terms discussed in the Shamirpet village. Space is provided for you to write-in a response which can be used for the purpose of studying.

Shamirpet

Moslem

Hindu

Sex roles

Castes

Water buffalo

Untouchables

Brahmins

Komti

Dietary taboos

Ghee

Endogamy

Exogamy

Lineages

Childrearing

Reciprocity

Religious festivals

Reincarnation

A CHINESE PEASANT VILLAGE

BRIEFING SHEET

Kaihsienkung is a Chinese village located on the Yangtze plain. It is composed of chias or households based upon extended families. Land ownership is complex and generally involves contractural relationships between villagers and landlords. Men have a higher status than women, inheritance is patrilineal while marital residence is patrilocal. Divorce can be obtained by men not by women. Rice is grown in paddies which utilize water drawn from streams, ditches, canals, lakes and rivers. Dikes are constructed to hold water in the paddy. Rice is grown as seedlings, then transplanted to the paddy. Men are responsible for cultivation and harvesting. No animal power is employed in farming. Fertilizer includes human and animal waste along with soy extract to increase the fertility of the fields. Rice, millet, wheat, soy and numerous garden vegetables and herbs are grown. Sheep are raised to supplement the income of the village. Shrimp, fish, and crabs furnish protein. Silk production is an important source of income, women care for mulberry trees and reel the silk produced by silkworms. Women raise the children, cook, sew and tend small garden plots. A woman's status usually improves slightly after the birth of a child. The village does not have a complex governmental system, a headman serves the village. A great emphasis is placed upon spiritual powers, Buddhism and animism exist within the community. Revolution in China eliminated landlords, however the individual plots are now "peoples collectives." Educational levels have increased. Numerous attempts have been made to organize production. The status of women has increased, however the family is still important. Peasant culture still predominates in contemporary China.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the country where Kaihsienkung is located.
2. Identify the amount of land and the approximate population of the village.
3. Identify the role of water in crop production.
4. Identify the primary crop which the villagers are dependent upon.
5. Identify the method by which the soil is cultivated.
6. Identify how rice is grown.
7. Identify the types of materials that are employed as fertilizer.
8. Identify who is responsible for work in the fields.

9. Identify who is responsible for raising silkworms.
10. Identify what percent of the land grows soy, wheat and garden vegetables.
11. Identify three types of protein that are taken from the waterways.
12. Identify the two basic categories of land rights.
13. Identify the two groups that exhibit class differences.
14. Identify where landlords generally live.
15. Identify the class system within the village.
16. Identify the type of animal which is raised in the village to supplement income.
17. Identify the source of cloth for garments in the community.
18. Identify what is the largest item in the budget for each family.
19. Identify the name for the extended family grouping.
20. Identify the type of marital residence.
21. Identify who had the primary right of inheritance.
22. Identify the head of the local government.
23. Identify who supervises marriage contracts.
24. Identify the customs toward divorce for men and women.
25. Identify the two belief systems that were practiced.

PERFORMANCE ACTIVITIES

1. Kaihsienkung is a village that is located in C_______________.
2. The village is composed of approximately ________________ people living on ________________ acres of land.
3. W_______________ control through dikes, canals, and stream diversions is practiced.
4. The cultivation of R_______________ is an important task for the community.

5. No P______________ are used in the preparation of the paddy fields, only human labor with hand tools is utilized.

6. Rice is grown from T______________ seedlings or shoots.

7. Fertilizer from dried H______________ and animal dung along with soy residue is employed to increase the fertility of the paddy.

8. M______________ and sometimes children work in the fields.

9. W______________ spend their time raising children and R______________ silk.

10. Approximately ______________ percent of the land grows wheat, soy, and garden vegetables.

11. F______________, S______________,and crabs are found in the numerous waterways.

12. Land ownership is divided into those that have S______________ rights and/or subsoil rights.

13. Class differences are found between L______________ and tenants.

14. L______________ generally live in the city, while the tenants farm the land.

15. There is a lack of major C______________ distinction in Kaihsienkung.

16. S______________ are raised in the village.

17. Clothing is generally made from cloth which has been P______________.

18. The largest item of expenditure is F______________.

19. The C______________ is the basic social and economic unit.

20. It consists of a large extended family practicing P______________ residence.

21. M______________ had the primary rights of inheritance within a chia.

22. The local government of the villagers consists of a H______________.

23. Marriage is usually arranged by P______________ who hire a match-maker.

24. A wife never has the freedom to ask for a D______________.

25. Animism and B______________ are practiced in the village.

GENERALIZED OBJECTIVES

1. Describe the role which the chia occupies in the day to day operations of the village.

2. How are work roles for men and women distinct?

3. What factors in the habitat have influenced the type of crops which can be cultivated?

4. Men appear to have more authority in the village and in their personal lives. (Discuss)

KEY TERMS

Listed below are the more important concepts and terms discussed in Kaihsienkung. Space is provided for you to write-in a response which can be used for the purpose of studying.

Kaihsienkung

Yangtze Plain

Dr. Fei Hsiao-Tung

Water control

Rice

Paddy

Silk production

Land rights

Fertilizer

Sheep

House forms

Food types

Chia

Patrilocal

Dowry

Head

Sex role

Menyu ceremony

Divorce

Marriage choice

Buddhism

Animism

THE IRISH COUNTRYMAN

BRIEFING SHEET

The village of Luogh is a typical Irish community. It is comprised of a number of small cottages, the inhabitants are primarily engaged in farming. A distinction is made between small farms and large, with the small farm being concerned with basic subsistance and the large farm dealing with the accumulation of capital and profit. Land ownership has been influenced by patterns of inheritance and family tradition. Typical family structure in Ireland revolves around a patriarch and his family including the grown unmarried sons and daughters who don't have an opportunity to inherit the land or property. Roman Catholic cultural traditions pervade birth, marriage, and death. Belief in spirits, ghosts and supernatural beings exists right along side Catholic tradition. The typical farm consists of less than 30 acres. It raises a variety of crops including cabbage, potatoes, oats, rye and corn. Cows are raised for milk. While contact exists with the outside, the people are proud of their self-reliance. A variation of English is spoken, Gaelic is not commonly employed. The bleak economic alternatives for those who will not inherit or those who cannot get married has led to an historical exodus. Today there are more Irish who live out of Ireland than within its confines.

NARROW OBJECTIVES

After completion of the unit a student should be able to:

1. Identify the two national divisions for Ireland.
2. Identify the names for the two languages.
3. Identify transportation modes for the residents of Luogh.
4. Identify the construction materials for the cottages.
5. Identify the room where most of the living takes place.
6. Identify the function of the loft.
7. Identify the size of the average farm.
8. Identify the basic differences between large and small farming.
9. Identify the primary staple.
10. Identify the sexual division of labor.
11. Identify the field crops that are cultivated.
12. Identify the pattern of descent.

13. Identify the pattern of leadership.

14. Identify the traditions relating to marriage.

15. Identify the custom of the dowry.

16. Identify the function of the "old fellows."

17. Identify the purpose of village life.

18. Identify the attitude towards sons and daughters.

19. Identify the organized religion that the villagers practice.

PERFORMANCE ACTIVITIES

1. Ireland is divided into two major divisions, N____________ Ireland and the R____________ of Ireland.

2. Two languages are spoken, G____________ and brogue E____________.

3. Luogh does not have B____________ or T____________ and it is a half-days walk from its market center.

4. The country cottages are of S____________, formerly with thatched roofs, more recently of S____________.

5. The L____________ is where sleeping takes place; the central room is where cooking, socializing and eating are carried out.

6. Farms tend to average less than ____________ acres.

7. G____________ is not commonly spoken in Luogh.

8. Large farmers raise C____________ for profit, small farmers raise and produce what food items are directly related to subsistance.

9. A farm's size and value is linked to the number of M____________ C____________.

10. The diet of the small farmer contains very little M____________.

11. The P____________ is the basic staple.

12. Women cook and M____________ the cows.

13. M____________ do the work of the fields and tend the cattle.

14. C____________, corn, oats, rye and potatoes are grown.

15. Descent is patrilineal, while leadership is P______________.

16. The farm is generally in the name of the older M______________.

17. M______________ is not possible for all the S______________ or daughters.

18. A woman is expected to bring a D______________. .

19. The F______________ generally describes a bilateral kinship grouping.

20. The C______________ is a group composed of the "old fellows" of the village.

21. The purpose of life in the village is to ensure its C______________.

22. Mothers favor their S______________ over daughters and tend to be overprotective.

23. R______________ C______________ traditions exist side by side with a host of folk-beliefs.

GENERALIZED OBJECTIVES

1. Describe the relationship between farm size and the resulting patterns of marriage.

2. What happens to the men and women that cannot get married?

3. Explain the basic differences between the economic functioning of a small farm and a large farm.

KEY TERMS

Listed below are the more important concepts and terms discussed in the village of Luogh. Space is provided for you to write-in a response which can be used for the purpose of studying.

Gaelic

Brogue English

Luogh

Cottages

Small farms

Large farms

Cattle

Pigs

Potatoes

Cabbage

Rye

Oats

Transportation

Sexual division of labor

Descent

"friends"

"old fellows"

Dowry

Marriage

Peat

Catholic beliefs

Beliefs in spirits

ANSWERS TO PERFORMANCE ACTIVITIES

ARUNTA

1) Australia, 2) dingo, 3) spear thrower, 4) women, children, 5) kangaroo, wallaby, emu, 6) sex, age, 7) band, 8) totemism 9) numbakulla, 10) magic, 11) education, socialization, 12) circumcision, subincision, 13) initiation, 14) hymen, 15) shamans, 16) material, 17) levirate, 18) patrilocal 19) male, 20) female, 21) descent, 22) marriage, 23) dream time.

YAHGAN

1) Tierra Del Fuego 2) men, humans, 3) seal, 4) canoe, canoe 5) spear, 6) shellfish, 7) women, men, 8) naked, 9) high 10) warfare, 11) girls, 12) ciexaus, 13) shamans, 14) beehive 15) wigwam, 16) patrilocal, 17) patrilineal, 18) mothers 19) paternal, 20) abortion.

ANDAMAN ISLANDERS

1) Bengal, India, 2) pig, 3) turtles, fish, crayfish, 4) nets, spears, harpoons, 5) bow, arrow, 6) canoes, 7) shell, stone 8) negritos, 9) move, 10) clay cooking pot, 11) bamboo, 12) woven, wooden pillows, 13) kindling, 14) huts, communal, 15) clothing, canoes, 16) men, younger, 17) government 18) kinship, 19) band, 20) adoption, 21) levirate, sororate 22) monogamous, 23) consummated, 24) reincarnation, 25) passage 26) quartz, 27) ambivolent, 28) shamans.

COPPER ESKIMO

1) copper, 2) harpoon, 3) seal, 4) fishing, 5) caribou, 6) kayak, 7) igloo, 8) caribou, 9) caribou, sealskin, 10) illness 11) sedna, 12) maupok, 13) copper, 14) blubber, 15) barbless, 16) nets, 17) whalebone, 18) umiak, 19) sealskin, 20) parka, 21) hip, 22) harpoon, 23) clothing, 24) force, 25) dead, 26) residence, 27) taboos, 28) band.

KUNG

1) Kung Bushmen, 2) foraging, 3) grass huts, 4) javelin, dart, 5) 100, 6) 60-80, 7) game, 8) sexual, 9) mongongo, 10) band, 11) band, 12) matrilocal, 13) girls, boys, 14) mood, 15) kalahari, 16) nursed, 17) kaross, 18) ostrich, 19) joking, 20) avoidance, 21) eland.

ANSWERS TO PERFORMANCE ACTIVITIES

REINDEER TUNGUS

1) Siberia, 2) reindeer, 3) meat, 4) tundra, 5) hunters, 6) tiaga, 7) 100, 8) wolves, 9) women, 10) ridden, 11) fur, 12) south, 13) nuclear, 14) tent, 15) conical, 16) mosquitoes, 17) stash, 18) wealth, 19) clan, 20) cross cousin, 21) seniors, 22) expulsion, 23) labor, 24) punishment, 25) bride, 26) service, 27) illness, 28) psychological, 29) spirits.

CHEYENNE

1) plains culture, 2) horticulturalists, horse, 3) Algonquian, 4) guns, 5) buffalo, 6) communal, 7) rigid, 8) fish, 9) horn, sinew, 10) buffalo, deer, 11) ornate, 12) braids, 13) ten, 14) military, 15) contraries, 16) self-torture, 17) menstrual period, 18) male, 19) matrilocal, 20) sun.

NUER

1) 300,000, 2) hostile, 3) pastoral, 4) cattle, 5) milk, 6) urine, 7) millet, 8) fish, 9) birds, eggs, 10) no, 11) wattle daub, 12) kindred, 13) kinship, 14) mother, father, 15) ancestory, 16) age-set, 17) government, 18) leopard skin, 19) prophets, 20) cattle, 21) birth child, 22) singing, poetry, 23) pyramids.

NAVAHO

1) southwest, 2) hunters, 3) pueblo, 4) horse, 5) sheep, guns, 6) long march, 7) Kit Carson, 8) honored, 9) 100,000, 10) 15, 11) water, 12) maize, beans, wheat, 13) sheep, 14) silver, 15) trading, 16) hogan, 17) ramada, 18) men, 19) women, 20) older, 21) women, 22) women, 23) matrilineal, 24) matrilocal, 25) mother, 26) nephew, 27) nightway ceremony, 28) power, 29) shamans, 30) hand, 31) shaman, 32) dry, 33) rules, 34) witches, 35) fear, 36) origin.

JIVARO

1) Amazon, 2) 20,000, 3) garden crops, 4) blow gun, 5) manioc, 6) maize, sweet potato, squash, peanuts, 7) tobacco, 8) slash, burn, 9) long house, 10) spinning, weaving, 11) war, curaka, 12) Jivaro, 13) tsantsa, 14) polygyny, 15) marriage, 16) drug, 17) sickness, 18) sucking, 19) animal, 20) arutam.

ANSWERS TO PERFORMANCE ACTIVITIES

NOOTKA

1) Northwest coast, 2) salmon, 3) smoking, drying, 4) woodcarving, 5) plank, 6) patrilineally, 7) lineages, 8) rank, closeness, relationship, 9) eldest, 10) freeman, slaves, 11) redistribute, 12) give, 13) potlatch, 14) cradle boards, 15) four, 16) physical, 17) family groups, 18) common, 19) great, 20) priesthood, 21) serious, 22) witchcraft, 23) night, 24) wealth, 25) British Columbia.

TROBRIAND ISLANDERS

1) Kiriwina, 2) inland, 3) inland, plaza, 4) yam, 5) small, nuclear, 6) small, 7) father, mother, 8) yam, 9) matrilineal, 10) kula ring, 11) height, 12) chief, 13) magical rituals, 14) mother's brother, 15) garden, 16) patrilocal, 17) incest, 18) community, 19) Melanesian, 20) New Guinea, 21) ghosts, 22) magic, 23) patriarchal, 24) polygyny.

TAHITIANS

1) Malayo, 2) 100,000, 3) sea, 4) coconut, 5) breadfruit, 6) taro, yams, coconut, 7) kava, 8) tapa, 9) astronomy, 10) earth oven, 11) mana, 12) marae, 13) rank, 14) taboo, 15) oro, 16) spears, slings, clubs, 17) men, 18) body, 19) primogeniture, 20) marae, 21) mother's, father's, 22) society.

RWALA

1) nomads, 2) Saudi Arabia, 3) camels, 4) female camels, 5) warriors, 6) Arabian horses, 7) male foals, 8) humility, 9) urine, 10) tatooed, 11) parallel cousin, 12) slaves, 13) iron workers, 14). dowry, 15) polygyny, 16) divorce, 17) divorced, 40, 18) IBN, 19) circumcision, 20) bear, children, cook, labor, 21) shirts, 22) sins, 23) hell, paradise, 24) allah, 25) third, 26) oneness, god, divine, revelation, afterlife, 27) Koran, 28) declaration, faith, public, five, sacred, fast, charity, pilgrimage.

ZULU

1) South Africa, 2) 19th, 3) shaka, 4) mpande, 5) sets, 6) kraal, 7) state, 8) another, group, 9) king's, 10) 80,000, 11) cattle, 12) cattle, sheep, 13) maize, watermelons, sugar cane, 14) cattle, 15) royal hunts, 16) iron worker, 17) sex, 18) king, 19) polygyny, 20) patrilineal, 21) birth, 22) men, 23) ear, 24) black, 25) bride, 26) bringing.

ANSWERS TO PERFORMANCE ACTIVITIES

INCA

1) 6, 2) potatoes, manioc, tomatoes, 3) cotton, 4) chicha, leaves, 5) rodents, dogs, 6) jerky, 7) irrigation, 8) terracing, 9) fertilizer, 10) state, 11) lineages, 12) minga, 13) labor, 14) individuals, families, 15) ecological, 16) cotton, 17) exploitive, 18) upper, 19) cloth, 20) cordage, 21) metallurgy, 22) music, 23) chimneys, 24) generational, sexual, 25) cradle boards, 26) chicha, strength, 27) breech clouts, weapons, 28) fasting, bathing, 29) sisters, 30) first, 31) parents, 32) death, 33) shamanism, 34) spirits.

ASHANTI

1) west, 2) Gold Coast, 3) fertile, 4) 200,000, 5) tiv, 6) goats, cattle, 7) horticulture, 8) maize, 9) 1,000, 10) blacksmith, 11) hand, 12) men, 13) talking drums, 14) polygynous, 15) matrilineal, 16) slavery, 17) crow, 18) elections, 19) elders, young men, 20) theocracy, 21) murder, 22) court, 23) ghost, 24) girls, 25) polygyny, 26) herbal, witch, 27) creator.

SIAM (THAILAND)

1) 200,000, 2) 22,000,000, 3) China, 4) system, 5) Buddhist, 6) 85%, 7) rivers, canals, 8) stilts, 9) water buffalo, 10) fish, 11) wet, 12) rice, 13) nuclear, 14) descent, 15) women, 16) tolerance, 17) status, 18) rank, 19) secular, 20) spirits, 21) animism, 22) truths, 23) suffering, 24) desires, 25) desire, 26) eight fold, 27) wats, school, 28) king.

CHAN KOM

1) Yucatan, 2) villages, 3) mayan, 4) cenote, 5) sisal, 6) maize, 7) merida, 8) pueblo, 9) 30, 31, 10) mule, 11) school teacher, 12) comisario, 13) farmers, 14) maize, 15) plaza, 16) mud, 17) tortillas, atole, 18) coffee, 19) folk, 20) house, 21) milpa, 22) beans, 23) bilateral, 24) god parents, 25) classes, 26) folk, 27) winds, eye, 28) father's, 29) hot, cold, 30) hot, cold, 31) witchcraft, black, 32) gods.

SHAMIRPET

1) India, 2) 350, 3) Hindus, 4) Moslems, Hindus, 5) village, 6) untouchable, 7) untouchable, 8) wealth, 9) farming, 10) pottery, stoneworking, trading, 11) rice, 12) maize, 13) bullocks, 14) sheep, 15) dogs, 16) nourished, 17) priestly, trading, 18) Hindu, Moslem, 19) economic, 20) endogamy, 21) permanent, 22) exogamous, lineages, 23) reciprocity, 24) Moslems, 25) parallel, 26) disputes, 27) sexual, 28) patrilineal, patrilocal, 29) girls, 30) supernatural, 31) family, caste, 32) reincarnation, 33) convert.

ANSWERS TO PERFORMANCE ACTIVITIES

KAIHSIENKUNG

1) China, 2) 1,400, 461, 3) water, 4) rice, 5) plows, 6) transplanted, 7) human, 8) men, 9) women, raising, 10) 10, 11) fish, shrimp, 12) surface, 13) landlords, 14) landlords, 15) class, 16) sheep, 17) purchased, 18) food, 19) chia, 20) patrilocal, 21) men, 22) headman, 23) parents', 24) divorce, 25) Buddhism.

LUOGH

1) Northern, Republic, 2) Gaelic, English, 3) buses, trains, 4) stone, slate, 5) loft, 6) 30, 7) Gaelic, 8) crops, 9) milk cows, 10) meat, 11) potato, 12) milk, 13) men, 14) cabbage, 15) patriarchal, 16) male, 17) marriage, sons, 18) dowry, 9) "friends", 20) cuaird, 21) continuity, 22) sons, 23) Roman Catholic.

APPENDIX B

THE EXAMINATION

Cultural Anthropology
Peter Kassebaum, Instructor

Spring 1983

Please place answers on the answer sheet provided.

Arunta

1. The Arunta are located in:

   a. Australia
   b. Austria
   c. British Columbia
   d. South Africa

2. The Arunta are classified as a hunting and gathering people.

   a. True
   b. False

3. The practice of Arunta totemism implies:

   a. that plants and animals contain a spiritual force or power.
   b. that the Arunta are descended from a specific totem.
   c. that certain behaviors are appropriate or inappropriate regarding personal or group totems.
   d. all of the above.
   e. none of the above.

4. Arunta political systems are generally classified as:

   a. bands
   b. tribes
   c. chiefdoms
   d. kingdoms

5. Illness and death are thought to be:

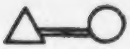
   a. caused by shamans.
   b. caused by supernatural forces.
   c. caused by normal biological forces.
   d. a, b.
   e. none of the above.

6. △ symbolizes:

   a. a male.
   b. a female.
   c. a marriage.
   d. kinship.
   e. none of the above.

7. ○ symbolizes:

   a. a male.
   b. a female.
   c. a marriage.
   d. kinship
   e. none of the above.

8.  symbolizes:

   a. an extended family.
   b. a nuclear family.

9. Young Arunta girls must go through an initiation ceremony at puberty:

   a. true.
   b. false.

10. Arunta residence is classified as:

    a. patrilocal.
    b. matrilocal.
    c. biolocal.
    d. neolocal.

11. The Arunta believe that they were created in the:

    a. dream time.
    b. early past.
    c. long ago.
    d. none of the above.

12. Circumcision and subincision are part of the rituals or ceremonial complex associated with the puberty ceremonies for young boys:

    a. true.
    b. false.

Yahgan

13. The Yahgan live:

    a. in South Africa.
    b. in Australia.
    c. Northwest Coast of North America.
    d. at the tip of Terra del Fuego.

14. The Yahgans are classified as a ________________:

    a. band.
    b. chiefdom.
    c. kingdom.
    d. none of the above.

15. Marriage is primarily:

    a. monogamous
    b. polygamous

16. The Yahgans have developed a complex system of warfare:

    a. true.
    b. false.

17. The pattern of residence after marriage is generally:
    - a. patrilocal.
    - b. neolocal.
    - c. matrilocal.
    - d. biolocal.

18. The practice of inheritance is generally:
    - a. patrilineal.
    - b. matrilineal.

19. Yahgans believe that Shamans acquire power through dreaming.
    - a. true.
    - b. false.

20. Yahgans depend upon ____________ as their primary staple.
    - a. seal.
    - b. shellfish.
    - c. whale meat.
    - d. none of the above.

Copper Eskimo

21. The Copper Eskimo are located in:
    - a. Greenland.
    - b. Alaska.
    - c. Canada.

22. The Copper Eskimo rely upon:
    - a. hunting, fishing.
    - b. gathering.
    - c. a, b.

23. They are classified as a:
    - a. band.
    - b. chiefdom.
    - c. kingdom.

24. Clothing is made from:
    - a. caribou skin.
    - b. sealskin.
    - c. a, b.

25. Copper Eskimo men fabricate:
    - a. objects associated with hunting and transportation.
    - b. clothing.
    - c. a, b.

26. The Copper Eskimo use:

    a. nets.
    b. fish traps, weirs.
    c. fish hooks (baited).
    d. all of the above.

27. The ____________ is the most indispensable animal.

    a. walrus.
    b. seal.
    c. salmon.
    d. polar bear.
    e. whale.

28. Copper Eskimo sex roles are based upon an economic model or division of labor.

    a. true.
    b. false.

29. The Copper Eskimo believe that physical force is an appropriate method when controlling or disciplining children.

    a. true.
    b. false.

The Kung:

30. The Kung live in:

    a. Asia.
    b. Africa.
    c. Tierra del Fuego.

31. The Kung are classified as:

    a. band.
    b. a kingdom.
    c. a chiefdom.

32. Material culture is elaborate.

    a. true.
    b. false.

33. The ____________ serves as their most important staple:

    a. ostrich egg.
    b. mongong nut.
    c. kaross.
    d. acorn.

34. The Kung rely upon:

    a. a sexual division of labor.
    b. no distinctions relative to age or sex.

35. The Kung utilize ___________ or so species of edible plants.

   a. 30.
   b. 70.
   c. 10.
   d. 100.

36. The Kung Bushmen practice ___________ residence until the birth of at least three children.

   a. patrilocal.
   b. matrilocal.
   c. neolocal.

37. Hunting and gathering is divided into varying levels of adaption: foraging, designates an elementary or basic subsistence mode of hunting and gathering.

   a. true.
   b. false.

Cheyenne

38. The Cheyenne live in:

   a. Asia.
   b. Tierra del Fuego.
   c. American Southwest.
   d. none of the above.

39. The Cheyenne are classified as a:

   a. tribal society.
   b. band.
   c. kingdom.
   d. chiefdom.

40. Cheyenne culture is a warrior culture where ideal traits are linked to bravery and courage.

   a. true.
   b. false.

41. Sex role division among the Cheyenne is classified as rigid, however, the bedarche exists for those males who cannot accept the severity of male roles.

   a. true.
   b. false.

42. The Cheyenne value:

   a. horses.
   b. guns.
   c. ornate clothing.
   d. all of the above.

43. The contrary society is composed of those males who cannot meet the tough constraints of a warrior tradition.

    a. true.
    b. false.

44. The Cheyenne use ___________ to catch fish.

    a. nets.
    b. barbed hooks.
    c. wiers, wicker traps.
    d. none of the above.

45. The Cheyenne bow is unique, it is composed of layers of ___________ backed with sinew.

    a. bone.
    b. horn.
    c. wood.

46. The Cheyenne are composed of ___________ bands.

    a. 10.
    b. 20.
    c. 30.
    d. 40.

47. Cheyenne ceremonial societies perform military and police functions.

    a. true
    b. false.

48. Residence is:

    a. patrilocal.
    b. matrilocal.
    c. neolocal.

49. The Ghost Dance was an important aspect of late 14th century Cheyenne culture.

    a. true.
    b. false.

50. The Cheyenne language is classified as part of the ___________ language family.

    a. algonquian.
    b. uto-aztecan.
    c. athabaskan.
    d. shoshonean.

51. The ___________ serves as the key element in their economic adaptation; it provides the basis of much of their needs.

    a. deer.
    b. elk.
    c. beaver.
    d. none of the above.

Nootka

52. The Nootka live:
    a. in Tierra del Fuego.
    b. in Australia.
    c. in Great Plains.
    d. on Vancouver Island.

53. Nootka culture is described as a:
    a. chiefdom.
    b. kingdom.
    c. band.

54. ___________ is the wood which serves as the basis for their housing.
    a. redwood.
    b. cedar.
    c. pine.

55. The habitat is described as temperate and rich in plant and animal life.
    a. true.
    b. false.

56. Relative rank and status are important.
    a. true.
    b. false.

57. The potlatch ceremony involves the ritual of gift giving.
    a. true.
    b. false.

58. Household ___________ are the basic social and political units.
    a. families.
    b. groupings.
    c. lineages.

59. Social status is ___________.
    a. arranged in a rigid class structure.
    b. individualized.
    c. none of the above.

60. Houses are frequently:
    a. over 100 feet in length.
    b. 40 to 100 feet in length.
    c. small conical shaped structures.

61. Marriage is conceived of as:
    a. an alliance between families.
    b. a personal activity between the marriage partners.
    c. none of the above.

62. Rites of passage are present for:

    a. young boys.
    b. young girls.
    c. a, b.
    d. none of the above.

APPENDIX C

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11/9/82

Mr. Peter Kassebaum
793 Lombard Way
Rohnert Park CA 94928

Dear Mr. Kassebaum:

I did my best, but didn't find much that needed changing. I took the liberty of making a few copy-editing suggestions for you to accept or reject as you see fit.

It looks like a good study guide. Good luck with it.

Sincerely,

ERIC Clearinghouse for Junior Colleges
8118 Math-Sciences Building
University of California
Los Angeles, California 90024

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